



THE
PRACTICE OF
PIETY:

Directing a Christian
how to walk, that he
may please God.

Amplified by the Author.

Piety hath the Promise,
1 Tim. 4. 8.

REMEMBER THE
TIME OF YOUR
DEATH

WATCH
MORNING



London, Printed for Philip Cherwind, 1672.

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TO THE
HIGH *and* MIGHTY
Prince CHARLES,
Prince of *Wales*.

Christ *Jesus*, the ^aPrince ^a1 Tim. 6.
of Princes, *bleſs* your ^{15.}
Highneſs *with* length ^{Apoc. 17.}
of days, *and* an in- ^{14.}
crease of all Graces,
which may make you
truly prosperous in *this* life, and
eternally happy in *that* which is to
come.

Jonathan *ſhot* ^b three Arrows, to ^b1 Sam.
drive David *fur*ther off from Sauls ^{20. 20.}
fury: *and* *this* is the third Epistle
which I have written, to draw your
Highneſs *nearer* to Gods favour, by
directing your heart to begin (*like*
Jofiah) in your ^cyouth to ſeek af- ^c2 Chron.
ter the God of David (and of ^{4. 3.}
Jacob) your Father. *Not* but that I
A 2 know

The Epistle

^a Qui moneretur ut facias quod jam facis, ipse monendo laudat, & hortatu comprobatur acta suo.

^b 2 Cor. 8. 7.

Mat. 25. 1. &c.

know that your Highness doth this without mine admonition ; but because I ^a would with the Apostle have you to ^b abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to Gods service and true Religion. Never was there more need of plain and unfeigned Admonition: for the Comick, in that saying, seems but to have prophesied of our times, Obsequium amicos, veritas odium parit. And no marvel ; seeing that we are fallen into the dregs of Time, which being the last, must needs be the worst days. And how can there be worse, seeing Vanity knows not how to be vainer, nor wickedness how to be more wicked ? And whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion ; they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last days appears evidently, because the Security of mens Eternal state hath so overwhelmed (as Christ foretold it

Dedicatory.

it should) all sorts: that most who now live are become lovers of pleasures, more than lovers of God: And of those who pretend to love God, O God! what sanctified hearts can but bleed, to behold how seldom they come to Prayers? how irreverently they hear GODS Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-plays? where (being Christians) they can sport themselves to hear the Vassals of the ^a Devil scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use the Tobacco-pipes in their bibbing houses. So that he who would now a days seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never less remorse for sin. Never was the Judge nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think themselves

² Tim. 3.4.

^aExemplum accidit, Domino teste trulieris, quæ Theatrum adiit, & inde cum Dæmonio rediit. Itaq; in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelem aggredi; constanter & iustissime quidem (inquit) feci, in meo eam inveni? Tert. de Spect. lib.2. cap. 6. Therefore Tert. in cap. 6. calls the Stage, Diaboli Ecclesiam, & Cathedram Pestilentiarum. Jam. 5.9. Apoc. 21. 20.

The Epistle

Mat. 25. 8.

wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps ? For the greatest wisdom of most men in this Age, consists in being wise, first to deceive others, and, in the end, to deceive themselves.

And if sometimes some good Book haps into their hands ; or some good motion cometh into their Heads, whereby they are put in mind to consider the uncertainty of this life present : or how weak assurance they have of eternal life, if this were ended ; and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter : Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of these things, yet, it is not yet time ; And that he is yet young enough (though he cannot but know, that many millions as young as himself, are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Ear,

Dedicatory.

Ear, *that* he may have time here-
 after, at his leisure to repent : *and*
that howsoever others dye, yet he is
 far enough from death, and there-
 fore may boldly take yet a longer
 time to enjoy his sweet pleasures,
 and to increase his wealth and great-
 ness. And hereupon (like Solomons
 sluggard) he yields himself to a lit-
 tle more sleep, a little more slum-
 ber, a little more folding of the
 hands to sleep in his former sins, till
 at last Despair (Securities ugly
 Hand-maid) cometh in unlooked
 for, and shews him his Hour-glass,
 dolefully telling him, that his time is
 past; and that nothing now remains
 but to dye, and be damned. Let not
 this seem strange to any, for too
 many have found it too true; and
 more, without more grace, are like
 to be thus soothed to their end, and
 in the end snared to their endless
 perdition.

Pro. 6.10.

In my desire therefore of the com-
 mon salvation, but especially of your
 Highness everlasting Welfare, I
 have endeavoured to extract (out of
 A 4 the

Jude v. 3.

The Epistle

the Chaos of endless Controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor labours (in a short while) come now forth again the 35. time under the gracious protection of your Highnesss favour, and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all Ages been held the truest honour: how much more honourable is it, in so impious an Age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Q. Elizabeth, Prince Henry, and other religious Princes to be so honoured, that their names (ever since their deaths) smell in the Church of GOD like a precious Oyntment, and their remembrances sweet as Honey in all mouths, and as Musick at a banquet of Wine: when as the lives of others, who have been godless and irreligious Princes, do rot and stink in the memory

Eccles. 7.

1.

Ecclus. 49.

1.

Dedicatory.

memory of Gods people. And what honour is it for great men to have great Titles on earth, when God counts their names unworthy to be written in his Book of Life in Heaven?

It is Piety that imbalms a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people: so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all (especially to Princes) what argument is more fit both for Princes and people to study, than that which teacheth sinful man to deny himself, by mortifying his corruption, that he may enjoy Christ the Author of his salvation? to renounce these false and momentary pleasures of the World, that he may attain to

^a Luke 10.
20.

Apoc. 17.
8.

Exod. 34.
29, 30.

2 Cor. 3.
18.

The Epistle

the true and internal joys of Heaven, and to make them truly Honourable before God in Piety, who are now only Honourable before men in vanity. What charges so ever we spend in earthly vanities, for the most part, they either dye before us, or we shortly dye after them: but what we spend like ^a Mary in the Practice of Piety, shall remain our true memorial for ever. For ^b Piety hath the promise of this life, and of that which shal never end. But ^c without Piety there is no internal comfort to be found in Conscience, nor external peace to be looked for in the World, nor any eternal happiness to be hoped for in Heaven. How can Piety but promise to her self, a zealous Patron of your Highness, being the sole Son and Heir of so gracious and great a Monarch, who is not only the Defender of the Faith by Title; but also a Defender of the Faith in Truth, as the Christian World hath taken notice, by his learned confuting of Bellarmine's over-spreading Heresies, and
his

Mat. 26.

3.

1 Tim. 4. 8

Principib'

id salutem

ola satis

vera est pie-

tas, absque

illa vero ni-

hil est vel

exercitus

vel Impera-

toris forti-

tudo, vel

apparatus.

Reliquus,

202. Eccl.

ast. 1. 9.

2. 1.

Dedicatory.

his suppressing, in the blade, of Vor-
tuous Athean blasphemies? And
how easie is it for your Highness to
equal (if not to exceed) all that went
before you in Grace and Greatness,
if you do but set your heart to seek,
and to serve God, considering how
Religiously your Highness hath been
educated by godly and virtuous^a go-
vernors and Tutors; as also that you
live in such a time wherein God's
providence and the King's Religious
care have placed over this Church (to
the unspeakable comfort thereof) ano-
ther venerable^b Jehoiada, that doth
good in our Israel, both towards
God, and towards his house: of whom
your Highness at all times, in all
doubts, may learn the sincerity of
Religion, for the Salvation of your
inward Soul; and the wisest counsel,
for the direction of your outward
state? And to excite you the rather, to
the zealous Practice of divine Piety,
often suppose with your self, that
your Highness bears your Religious
Father James, speaking unto you, as
sometimes holy David spake to his
Son

^a The hono-
rable Sir
Robert Ca-
ry Knight,
and the Re-
ligious La-
dy Cary
his Wife,
Mr. Thomas
Murray. S.
James Ful-
lerton.

^b 2 Chr. 24
16.

The graci-
ous Arch-
bishop of
Cant. G. J.

Chr. 21.

The Epistle

Son Solomon: And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

To help you the better to seek, and serve this God Almighty, who must be your chief Protector in life, and only comfort in death, I here once again, on my bended knees, offer my old mite new stamp't into your Highness hand; daily for your Highness offering up unto the most High, my humblest prayers; that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease. In all other matters I will ever rest.

*Your Highness humble servant
during life to be commanded*

Lewes Baily.

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of
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of
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d
t
t

A D

CAROLUM
PRINCEM.


*Tolle malos, extolle Pios, cognosce Teipsum;
Sacra tene, Paci consule, disce pati.*



T O T H E
Devout Reader.

I Had not purposed to enlarge the last Edition, save that the importunity of many, devoutly disposed, prevailed with me, to add some points, and to amplifie others. To satisfie whose godly requests, I have done my best endeavour: and withal finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy Salvation as his own. Farewel in the Lord Jesus.

T H E



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THE
PRACTICE
OF
PIETY,

Directing a Christian how
to walk, that he may
please God.

WHoever thou art that
lookest into this *Book*,
never undertake to
read it, unless *thou* first *resolvest* to
become from thy heart, an unfeign-
ed *Practitioner* of *Piety*. Yet read it,
and that *speedily*, lest before thou
hast read it over, *God* (by some un-
expected death) cut thee off, for
thine inveterate *Impiety*.

The

I. In knowing

1. The
Essence
of God,
& that
in re-
spect of1. The diverse
manner of be-
ing therein,
which are
three Persons.1. The Father.
2. Son.
3. Holy Ghost.2. The At-
tributes
thereof,
which are
either

Nominal, or

1. Absolute,

1. Simple-
ness.2. Infirmitie-
ness.

Real

2. Relative,

1. Life.

2. Under-
standing.

3. Will.

4. Power.

5. Majesty.

2. Thy own self, in re-
spect of thy state of1. Corruption.
2. Renovation.

2. In glorifying God aright,

1. By thy
life in
dedica-
ting thy
self de-
voutly
to serve
him.

Ordinarily,

1. Privately, in thine own
person.2. Pub-
lickly.1. With thy fami-
ly every day2. With the
Church on the
Sabbath-day.

Extraordinarily, by

Fasting.

Feasting.

(1. In the Lord.

2. By thy death, in dying

2. For the Lord.

Unless

Unless that a man doth truly *know* God, he neither can, nor will *worship* him aright: for how can a man love him, whom he *knoweth* not? and who will *worship* him, whose *help* a man thinks he *needeth* not? and how shall a man seek remedy by *Grace*, who never understood his misery by *Nature*? Therefore (saith the ^a Apottle) *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.*

And for as much as there can be no true *Piety*, without the knowledge of God, nor any good *Practice*, without the *knowledge* of a mans *own self*: we will therefore lay down the knowledge of Gods *Majesty*, and *Mans misery*, as the first and chiefest grounds of the *Practice of Piety*.

Tum Deum
amare libet,
cum persuasum habemus ipsum
esse optimum maximum, ubiq;
presentem, omnia in
nobis efficientem, eum
in quo vivimus, movemus, sumus.
Bucer. in
Psal. 115.
a Heb. 11. 6.

Danda in-
primis opera est, ut
Deum norimus, quot-
quot felices esse volumus.
Quid nescis
in teipsum
nescis?



A PLAIN
DESCRIPTION
OF THE

Essence and Attributes of God.
out of the holy Scripture, so far
forth as every Christian must com-
petently know, and necessarily
believe, that will be saved.

Although no Creature can define
what God is, because he is ^a in-
comprehensible, and ^b dwelling
in inaccessible light; yet it hath
pleased his Majesty, to reveal himself in his
Word unto us, so far as our weak Capacity
can best conceive him. Thus,
God is that ^c one ^d Spiritual and ^e infinite-
ly ^f perfect ^g Essence, whose being is ^h of
himself eternally.

In the Divine Essence, we are to con-
sider two things: First, The *diverse* manner
of being therein: Secondly, The *Attri-
butes* thereof.

The *diverse manner* of being therein, are
called ⁱ Persons.

A

^a Psal. 143. 3

^b 1 Tim. 6.

16.

^c Deut. 14.

& 4. 31. &

31. 39. & 6. 4

^d Isa. 45. 5, 6,

7, 8.

^e 1 Cor. 8. 4

^f Eph. 4. 3, 6.

^g 1 Tim. 2 5.

^h Joh. 4. 24

ⁱ 2 Cor. 1. 17

^j 1 King. 8

17.

^k Psal. 147 5

^l Deut 32. 4

^m Exod. 3.

14.

ⁿ 1 Cor. 8. 6

^o Act. 17. 25

^p Rom. 11. 36

^q 1 Heb. 1. 3.

A Person is a^a distinct substance of the whole God-head.

There are ^c three Divine Persons, the Father, the Son, and the Holy Ghost : These three Persons are not three several substances, but three distinct substances ; or three diverse manner of Being of ^d one and the same substance, and Divine Essence. So that a Person in the God-head is an Individual Understanding, and Incommunicable substance, living of it self, and not sustained by another.

In the Unity of the God-head, there is a^e plurality, which is not accidental, (for God is a most pure *Act*, and admits no accidents :) not essential ; (for God is one Essence only) but ^f personal.

la in omnibus, & unum omnia. Aug. lib. 6. de Trin. c. ult. e Gen. 1. 26. and 3. 22. and 1. 7. Isa. 6. 8. f Personæ Divinitatis distinguuntur personaliter live *πρόσωπα ὑπάρξιν*.

The Persons in this one Essence are but three. In this ^g Mystery there is *alius & alius*, another and another : but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished, but the three Persons in the Divine Essence are distinguished amongst themselves three manner of ways :

1. By their Names.
2. By their Order.
3. By their Actions:

a Joh. 1. 1. & 5. 31, 37. and 14. 10. b Col. 2. 9. c Gen. 1. 26. and 3. 22. and 11. 7. Exod. 20. 2. Hof. 1. 4, 7. Isa. 63. 9. 10. Zach. 3. 2. Hag. 2. 5, 6. 1 Joh. 5. 7. Mat 3. 16. 17 and 20. 19. Joh. 14. 26. 2 Cor. 13. 13 d Singula sunt in singulis, & omnia in singulis, & singula

g Deus est indivise, unus in Trinitate, & inconfuse, trinus in unitate. Justin. 1. 1

in ipsis.

I. By their Names, thus :

THE first Person is named the *Father* : First, In respect of his ^a *natural Son Christ* : Secendly, In respect of the *Elest*, his ^b *adoped Sons*; that is, those whose being not his Sons by *Nature*, are made his Sons by *Grace*.

The second Person is named the ^c *Son*, because he is ^d *begotten* of his ^e *Fathers substance* or *nature*; and he is called the *Word* : First, because the ^f *conception* of a *word* in mans mind, is the nearest thing that in some sort can shadow unto us the manner how he is *eternally begotten* of his *Fathers substance*; and in this respect he is also called, the *Wisdom of his Father*, Pro. 8. 12. Secondly, because that by ^g *him* the *Father* hath from the beginning declared his will for our salvation: hence he is called *λόγος* *quasi* *λόγων*, the person speaking with or by the *Father*. Thirdly, because he is the *chief* ^h *Argument* of all the *Word of GOD*; or that *WORD* whereof *GOD* spake, when he promised the blessed seed to the *Fathers* under the Old Testament

The third Person is named the *HOLT GHOST*: First, because he is ⁱ *Spiritual*, without a body. Secondly, because he is *spired*, and as it were breathed from both the ^k *Father* and the *Son*: that is, pro-

a Mat. 11. 27
Mat. 3. 17.
b Isa. 63. 16.
Eph. 3. 14,
15.
c Pro. 30. 4.
d Psal. 2. 7.
e Heb. 1. 3.
Phil. 2. 6.
f Basil. sup. 5
Johan. sicut
mens cogi-
tando in se-
ipsam refle-
ctitur, &
λόγον,
internum
gignit, ita
mens illa
æterna quæ
est Deus Pa-
ter in seip-
sam intelli-
gendo re-
flexa,
λόγον,
æternum
modo inef-
fabili genu-
it : Et sicut
exterior
λόγος
λόγος
interioris
effigies qua-

si est; ita æternus ille λόγος ὑποστατικός, æterni Patris imago est, & Majestatis character. Heb. 1. 3. Joh. 1. 18. Iren. 1. 4. c. 14. g Act. 10. 43. Heb. 1. 1. Luk. 24. 27. Joh. 5. 45. Act. 3. 22, 23. 24. h Isa. 63. 10. 2 Cor. 13. 13. i 1 Joh. 4. 14. 1 Cor. 3. 17. k Joh. 20. 21, 22. Gal. 4. 6. Joh. 25. 26.

ceedeth

ceedeth from them both. And he is called *holy*, both because he is ^a *holy* in his own nature, and also the immediate ^b *sanctifier* of all Gods elect people.

2. By their Order ; Thus

THe Persons of the God-head are either the *Father*, or those which are of the *Father*.

The *Father* is the ^d *first Person* in the glorious *Trinity*, having neither his *being* nor *beginning* of any other but of himself ; *begetting* his *Son*, and together with his *Son* *sending forth* the *Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those who in respect of the *personal existence* have the whole *Divine Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son* ; or from the *Father* and the *Son*, as the *Holy Ghost*.

The *Son* is the second Person in that glorious *Trinity*, and the only begotten *Son* of his *Father*, not by *Grace*, but by *Nature* ; having his ^e *being* of the *Father* alone, and the whole being of his *Father*, by an eternal and incomprehensible generation : and with the *Father* sendeth forth the *Holy Ghost*. In respect of his *absolute Essence*, he is of himself ; but in respect of his *Person*, he is, by an *eternal generation*, of his *Father*. For the *Essence* doth

a 1 Pet. 1.
15, 16.
b 1 Cor. 3.
18.
1 Thes. 5.
23.
1 Pet. 1. 2.

c Origo essentialis in divinis nulla est : origo personarum locum habet in filio, & Spiritu Sancto. Pater enim est prior filio, non tempore, sed ordine, Alsted.
d Mat. 28.

19.
1 Joh. 5. 7.
Ideo dicitur Pater ἀναρχός & ἀγέννητος.
e Filius Dei ὁ λόγος, quoad essentialiam absolutam, est quidam à seipso &

ὡτὸ θεός, sed ratione τῶν ὑπαρξέων, five esse personam per æternam generationem à Patre existet : ideoque non est ὡτὸς ὁ θεός, Joh. 6. 3, 17. Joh. 5. 19. Mich. 5. 1. Joh. 1. 1.

a Psal. 2. 7.

Heb. 1. 5.

Aliud est

habere essen-

tiam divi-

nam, à seip-

so, & habe-

re essentiam

divinam à

seipsa exis-

tentem :

remota e-

nim relati-

one ad Pa-

trēm sola

restat Essen-

tia quæ est à

seipsa ; hinc

filius dici-

tur princi-

piatus, non

essentiatus.

Th. Sum.

Pag. q. 11.

b Joh. 5. 16.

John 16. 15.

Therefore

Rom. 8. 9.

The Holy

Ghost is

called the

Spirit of

Christ. Spi-

ritus S. à

Patre, & à

Fillo, &c.

not beget an *Essence*, but the ^a *Person* of the *Father* begetteth the *Person* of the *Son*, and so he is *God* of *God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* in the blessed *Trinity*, ^b proceeding and sent forth equally from both the *Father* and the *Son*, by an eternal incomprehensible *spiration*. For as the *Son* receiveth the whole Divine *Essence* by *generation* ; so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* appeareth, in that the *Father* begetting, must in order be before the *Son* begotten ; and the *Father* and *Son*, before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto us two things ; First, The manner how the *Trinity* worketh in their *external actions* ; as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost* ; the *Son* from the *Father*, by the *Holy Ghost* ; the *Holy Ghost* from the *Father* and the *Son*. Secondly, To distinguish the first and immediate beginning, from which those external and common actions do flow. Hence it is, that forasmuch as the *Father* is the *Fountain* and *Original* of the *Trinity* ; the beginning of all *external* working, the *Name* of *God* in relation, and the *Title* of *Creator* in the *Creed* are given in a spe-

cial

cial manner to the *Father*; the *Redemption* to the *Son*, and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of those actions.

And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the ² *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are ^b reconciled to the *Father*.

This Divine Order, or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority*, nor *inferiority* among the three persons; but for *Nature* they are coessential, for *Dignity* coequal, for *Time* coeternal.

The whole Divine Essence is in every one of the three persons; but it was incarnated ^c only in the second Person of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost* for three reasons.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*, in giving his *first* and *only* begotten *Son*, to be incarnated, and to suffer death for mans salvation.

Secondly, That he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of *Man*: lest the name of *Son* should pass unto another, who by his *eternal* Nativity was not the *Son*.

non susceptione, Aug. Serm. 3. de Temp. Joh. 3. 6. Rom. 8. 12. aud 5. 8, 10. Hoc mirum fœdus semper mens cogitat: uno hoc ne dubita fœdere parta salus, Mel. Ut qui erat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset æterna nativitate filius. Aug.

John 14. 1.
Rom. 8. 3.
1 Cor. 8. 6.
1 Cor. 15. 24.

a Mat. 11. 25, 26, 27.
b John 5. 19, 20, 21, 22, 23.

John 11. 41. 42.
Joh. 12. 49.
2 Cor. 2. 18, &c.

c Incarnatio verbi proprie non Spiritui sancto nisi κατ' ἐν σοκίαν ἡ δαυμα- τουργίαν competit; Damasc. de Ortho. fid. cap. 13. Implevit carnem in Christo Pater & Spiritus 8. sed maiestate

Congruebat
filium assu-
mere huma-
nam natu-
ram, ut hæc
persona,
quæ est sub-
stantialis i-
mago æter-
ni Patris re-
stitueret i-
maginem
Dei in no-
bis corrup-
tum. A-
than.

Heb. 2. 7. 18.

Heb. 4. 15.

a Infirmi-
tes merz
privationis,
non pravæ
dispositio-
nis. Humana
natura est
distinctum
individuum
à natura di-
vina, etsi
non sit di-
stincta per-
sona, Keck.
Syst. Theol.
lib. 3. p. 119.
Uniri Hy-
postaticè
Deum &
hominem,

nihil est aliud quam naturam humanam non habere propriam
existentiam, sed assumptam esse à Verbo æterno, ad ipsam Verbi
substantiam, Bellar. de incarnat. lib. 3. cap. 8. b Salvis & dis-
tinctis manentibus proprietatibus naturæ tam assumentis,
quam assumptæ, Acts 20. 28. Acts 17. 11.

Thirdly, Because it was meetest that that
person, who is the *substantial Image* of his
eternal Father, should restore in us the *Spiri-
tual Image* of God, which we had lost.

In the *Incarnation*, the *God-head* was not
turned into the *Man-hood*, nor the *Manhood*
into the *God-head*: but the *God head*, as
it is the *second Person*, or *Word*, assumed un-
to it the *Man-hood*, that is, the *whole na-
ture of man*, body and soul; and all the
natural *properties*, and *infirmities* thereof,
sin excepted.

The *second Person* took not upon him the
Person of man, but the *Nature* of man. So
that the humane nature hath no personal
subsistence of its own (for then there should
be *two Persons* in Christ) but it subsisteth
in the *Word*, the *second Person*. For, as the
soul and body make but one person of
man, so the *God-head* and *Manhood* make
but one *Person* of *Christ*.

The two natures of the *God head* and
Man-hood are so *really united* by a *personal
Union*, that as they can never be separa-
ted asunder, so they are never ^o *confound-
ed*; but remain still distinguished by
their several and *Essential properties*,
which they had before they were united.
As for example, the *infiniteness* of the
Divine, is not communicated to the *Hu-*

mane Nature, nor the finiteness of the Humane to the Divine Nature.

Yet by reason of this personal union, there is such a Communion of the properties of both Natures, that that which is proper to the one, is sometimes attributed to the other Nature. As that God purchased the Church with his own blood: And that he will judge the World by that Man whom he hath appointed. Hence also it is, that though the Humanity of Christ be a created, and therefore a finite and limited Nature, and cannot be every where present, by actual position, or local extension, according to his ^a natural being: yet because it hath communicated unto it the personal subsistence of the Son of God, which is infinite, and without limitation, and is so united without God, that it is no where severed from God; the body of Christ, in respect of his ^b personal being, may rightly be said to be every where;

3. The Actions by which the three Persons be distinguished.

THE Actions are of two sorts; either External, respecting the Creatures; and those are after a sort common to every one of the three persons; or Internal, respecting the Persons only amongst themselves, and are altogether incommunicable.

The External and communicable Actions of the three Persons, are these.

The Creation of the World peculiarly be-

Dr. Field of the Church, Book 3. cap. 35.

^a Secundum esse naturale Christus non est ubique.

^b Secundum esse personale Christus est ubiq;.

In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

a Rom. 11.
36.

b As Re-
demption,
Acts 20. 28.
and Sancti-
fication,

1 Pet. 1. 2.
To the Fa-
ther Crea-
tion, Joh. 1. 3.

and Sancti-
fication,

1 Cor. 1. 2.
to the Son

Creation,
Psal. 33. 6.

and Redem-
tion, Eph. 4.

30. to the
Holy Ghost:

joyntly all
to each,

1 Cor. 6. 11.

Opera Tri-
nitatis ad

extra indi-
visa, ad in-
tus divisa.

Personæ no-
men, non est

aliquid ab

essentia ab-
stractum, ac

separatum:
Faius Thef.

dis. 2. Per-
sona est ipsa

essentia divina, contracta ad certum & peculiarem
sustitendi modum. Zanchius, Persona gignit, & gignitur: Es-
sentia nec gignit, nec gignitur, sed communicatur. Alsted.

belongeth to God the *Father*: The re-
demption of the Church to God the *Son*:
And the *sanctification* of the *Elect* to God
the Holy Ghost. Because the ^a *Father* crea-
ted, and still governeth the World *by the*
Son in the Holy Ghost, therefore these exter-
nal actions are indifferently, in ^b *Scripture*,
oftentimes ascribed to each of the three
Persons, and therefore called *communicable*
and divided *Actions*.

The *internal* and *incommunicable Actions*,
or properties of the three *Persons* are
these:

1. To *beget*; and that belongeth only
to the *Father*, who is neither made, crea-
ted, nor begotten of any.

2. To be *begotten*; and that belongeth
only to the *Son*, who is of the *Father* alone,
nor made, nor created, but begotten.

3. To *proceed* from *both*; and that be-
longeth only to the *Holy Ghost*, who is of
the *Father* and the *Son*; neither made,
created, nor begotten, but proceeding.

So that when we say, that the Divine
Essence is in the *Father* unbegotten, in the
Son begotten, and in the *Holy Ghost* pro-
ceeding; we make not three *Essences*, but
only shew the *divers* manners of *subsist-*
ing, by which the *same* most simple,
eternal and *unbegotten Essence* *subsisteth* in
each *Person*: namely, that it is not in the

Father by generation, that it is in the Son communicated from the Father by generation: and in the Holy Ghost communicated from both the Father and the Son by proceeding.

These are incommunicable *Actions*, and do not make an *essential*, *accidental*, or *rational*, but a *real* distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; though there is but one and the same Essence common to ^a all three. As therefore we believe, that the Father is God, the Son is God, and the Holy Ghost is God: so likewise we believe that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction, the person of the one is not, nor never can be the person of the other. The three Persons therefore of the God head, do not differ from the Essence, but ^b *formally*: but they differ really one from another, and so are distinguished by their *hypostatical* properties. As the Father is God, begetting God the Son: the Son of God, begotten of God the Father: and the Holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is, that the Scriptures use the name of God two manner of ways: Ei-

^a Quum unum cogitotrium incomprehensibili luce involvor, Nazian.

^b Quamvis personarum essentia non ideo sit omnino aliud, differt non numero, quia in divinis foret quaternitas, non re, quia essentia de personis pradicatur sed formaliter

τῷ λόγῳ
sive ratione
ratiocinante: Essentia divina non differt personis, ut res à rebus, sed ut res à suis modis; nam in Deo non est res, & res, sed res & modus rei, ἕστιάδης.

a Nomen
Dei essenti-
aliter posi-
tum, non
minus Fili-
um & Spi-
ritum san-
ctum, quam
Patrem de-
signat.

b ὁ ὃς αὐ-
τῶν.

Sacramen-
tum hoc ve-
nerandum,
non scru-
tandum,
quomodo
pluralitas
sit in unita-
te, & unitas

pher ^a Essentially, and then it signifieth the
three Persons conjoyntly; or ^b Personally.
and then by a Synecdoche it signifieth but
one of the *three Persons* in the God-head;
As the *Father*, 1 Tim. 2. 5. or the *Son*,
Acts 30. 23. 1 Tim. 3. 16. or the *Holy*
Ghost, Acts 5. 4. 2 Cor. 6. 16.

And because the *Divine Essence* (com-
mon to all the three Persons) is but *one*, we
call the same *Unity*. But because there be
three distinct Persons in this one indivisible
Essence, we call the same *Trinity*. ^c So that
this *Unity* in *Trinity*, and *Trinity* in *Unity*, is
a holy ^a *Mystery*, rather to be religiously
adored by *faith*, than ^c curiously searched
by *reason*, further than God hath revealed
in his Word.

in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse
verò vita æterna. Bern. c Neque ad loquendum dignè de Deo
lingua sufficit, neque ad percipiendum intellectus pravalet:
magis ergo glorificare nos convenit Deum, quod talis est, qui &
intellectum transcendit & cogitationis initium superat, Chry-
sost. Hom. 2 Heb. d De Deo loqui etiam verè periculosissi-
mum est, Arnob. e Lingua, mente, & cogitatione horresco
quoties de Deo sermonem habeo, Naz.

*Thus far of the divers manner of Being in the
Divine Essence, now of the Attributes
thereof.*

f Conde-
scendit no-
bis Deus ut
nos confur-
gamus ei.
Aug. de spe.
cap. 11. 2.

A *Attributes* are certain descriptions of
the *Divine Essence*, delivered in the
Scriptures, according to the weakness of
our capacity, to help us the better to un-
derstand the Nature of Gods Essence, and
to discern it from all other Essences.

The

The *Attributes* of God are of two sorts, either *nominal*, or *real*.

The *Nominal Attributes* are of three sorts. 1. Those which signify Gods *Essence*. 2. The *Persons* in the *Essence*. 3. Those which signify *his essential works*.

Of the first sort, is the name ^a *Jehovah*, or rather *Hajah*, which signifieth the *eternal being of himself*, in whom being without all beginning and end, all other beings both begin and end, *Isa* 42. 8 *Psal* 83. 18.

God tells *Moses*, *Exod.* 6. 3. *That he was not known to Abraham, Isaac, and Jacob by his name Jehovah*. Not but that they knew this to be the name of God, (for they used it in all their Prayers) but because they lived not to see God *effecting* indeed, that which he *promised* them, in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaans Land*, and so to be not only *God Almighty*, by whom all things were made; but also *performing* indeed to the Children that which he *promised* in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the *universal creation* had its absolute being, *Gen.* 2. 4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites*

^a *Exod.* 15. 3.

Ab Havah
vel Hajah,
Esse: nam
ita Deus est
à seipso ut
sit suum
esse, &
αὐτοῦ.

Omnes huius nominis literæ sunt spirituales, ut denotetur Deum esse spiritum. P. Mar. loc. com. cap. 11. P. Morton. de are. serm. c. 1. Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur. Locus *Exod.* 6. 3. Intelligendus est de gradibus divinarum

patefactionum. Ger. loc. 3. de nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifesta: Sic dicitur Spiritus Sanctus nondum erat, id est, nondum innotuerat. Alsted. Lex. Thol. Cap. 2.

Quod licet
scribere,
effari cur
non lice-
ret? The-
od. in Epit.
Ens æter-
num, αὐ-
τοῦ. Fons
est πόντι-
ς ὕδατος.

In promif-
ſionibus
Jehovah
eſt ὁ γ.
Iſa. 55. 7.
Joh. 12. 26
John 14.
2, 3.
Joh 6. 42.
Joh. 11. 5.

deliverance, to be the *Rule of Righteouſneſs*, after which they ſhould ſerve their Deliverer in the promiſed Land.

This *Name* is ſo full of divine Myſte-
ries, that the *Jews* hold it a ſin to pro-
nounce it; but if it be no ſin to write it,
why ſhould it be unlawful to pronounce
it?

This holy name of God teacheth us,
First, what God is in himſelf, namely
an eternal being of himſelf.

Secondly, how he is unto others, becauſe
that from him *all other* Creatures have re-
ceived their *being*.

Thirdly, that we may confidently be-
lieve his promiſes; for he is named *Jeho-
vah*, not only in reſpect of *being*, and cau-
ſing all things to *be*; but eſpecially in re-
ſpect of his *gracious Promiſes*, which with-
out fail he will fulfil in his appointed
time, and ſo cauſe that to be which was
not before. And ſo this *name* is a *golden
pledge* unto us, that becauſe he hath *pro-
miſed*, he will ſurely upon our *Repentance*
forgive us all our ſins; at the time of
death, receive our *ſouls*; and in the *Reſur-
rection* raiſe up our *bodies* in glory to
life everlaſting.

The ſecond name denoting Gods Ef-
ſence, is *Eheieh*; but once read, *Exod. 3. 13.*
of the ſame root that *JEHOVAH* is: and
ſignifieth *I AM*, or *I WILL BE*:
for when *Moses* asked God by what name
he ſhould call him, God then named
himſelf, *Eheieh, Aſcher, Eheieh; I am that*

I am : or *I will be that I will be* : signifying, that he is an eternal, unchangeable being : for seeing every creature is temporary and mutable, no creature can say, *Ero qui ero, I will be that I will be*. This name is the new Testament is given to our Lord Christ, when he is called *Alpha and Omega, the beginning and the ending,* ² *which is was, and which is to come, the Almighty,* Apoc. 1. 8. For all time past and to come, is aye present before God. And to this name, Christ himself alludeth, *John* 8. 58. *Before Abraham was, I A M.*

This name should teach us likewise to have always present in our minds our first Creation, present corruption, and future glorification ; and not content our selves with *I was* good, or *I will be* good, but to be good presently ; that when ever God sends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth Lord, because he is the ^b beginning and Being of beings. It is a name for the most part, ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise : and therefore all creatures in heaven and earth are commanded to celebrate and praise God in his name *Jah*.

The fourth is *κύριος* Lord, used often in the New Testament : for *κύριος* or *κυριεύω* signi

^a ὁ ὢν καὶ ὁ
ἦν καὶ ὁ ἐρ-
χόμενος.

^b Deus est
causa cau-
sarum &
Ens enti-
um.

Psa. 63. 19

Psal. 101.
18.

Psal. 111.
1. &c.

Psal. 112.
1. &c.

Psal. 113.
1, 9.

Psal. 115.
17. 18.

Psal. 116.
19.

Psal. 118.
5. 14.

Psal. 125.
34.

Junius in
Eirenico.

αὐτοκύ-
ει. Po.
lant. Synt.
Theol. 2. 3
6. Mal 1. 6
Plato in.
Cratil.
Hinc illud
Virgil. de-
um nempe
ire per
omnester
rasque tra-
tusque
maris.
Zanch.
Deus est
lux ἀπρό-
σιτος.

Nomen E-
lohim est
persona-
rum. ἡ
κρίτιον.
Alsted.
Quum El-
ohim de
una perso-
na dicitur,
Synecdochi-
ce dictum
est propter
Essentia u-
nitatem.
Junius.

signifieth *I am*. Hence *κύει* signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters: for *God* is so a *Lord*, that he is of *himself Lord of all*. This name should always put us in remembrance to *obey* his Commandments, and to fear his Judgements, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *it is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18

The fifth is *Θεός*; God, 600 times used in the *New Testament*: and of prophane writers commonly. It is divided *πρὸ τοῦ θεοῦ*; because he runs through, and compasseth all things: or *πρὸ τοῦ αἵματος*, which signifieth to *burn and kindle*; for God is *Light*, and the Author both of *heat*, *Light*, and *Life*, in all the Creatures, either immediately of himself, or mediately by secondary causes. This name is used either improperly, or properly. Improperly, when it is given either *figuratively* to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all things; and through all things; giving life, and light to all creatures, and preserving and governing them in their wonderful frame and order. God seeth all in all places; let us therefore every where take heed what we do in his sight.

Thus

Thus far of the names which signifie Gods Essence.

The name which signifies the Persons in the Essence, is chiefly one, *Elohim*.

Elohim signifieth the mighty Judges: it is a name of the plural number, to express the Trinity or Persons in Unity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plural name of God, joyned with a verb of the singular number, as *Elohim Bara, Dii creavit*, ^a The mighty God, or the three persons in the God-head created. The Jews also note in the verb *Bara*, consisting in the original of three Letters, the mystery of the Trinity. Ey *Beth*, *Ben*, the Son: by *Resh*, *Ruach*, the Spirit: by *Aleph*, *Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, Gen. 3. 22. And *Jehovah Elohim* said; behold the man is become as one of us, And Gen. 19. 14 *Jehovah* rained upon *Sodom* and upon *Gomorrhah* brimstone and fire from *Jehovah* out of Heaven; ^b that is, God the Son from God the Father, who hath committed all judgment unto the Son, *Joh. 5. 22*. See *Psal. 33. 6* *Isa. 63. 9, 10*. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are only to swear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This name *Eloah* is but seldom used,

as

^a The like you may read, Deut. 6. 4. Josh. 2. 9.

^b Sic Marcus Arethusius in Smyrnen- si Concilio sancte exposuit, So- erat. Ec- cles. Hist. l. 2. c. 30.

This place wellurged had grinded Arius in pieces.

^a Elohim
Kedof-
chim Hii
Dii sancti
ipse.

as *Heb. 3. 3. Joh. 4. 9. Job 12. 4. and 15. 8. 36. 2. Psal. 18. 32. Psal. 114. 7.* Once it hath a noun plural joyned to it, *Job 35. 10. None saith, Where is Eloah Gofai, the Almighty my maker?* to note the mystery of the eternal Trinity. Many times also *Elohim* the plural number, is joyned with a verb singular, to express more emphatically this mystery, *Gen. 35. 7. 2 Sam. 7. 13. Iosh. 24. 19. Jerem. 10. 10.* *Elohim* is also sometimes Tropically given to Megistrates, because they are Gods Vice-gerents; as to *Moses, Exod. 7. 1. Jehovah said unto Moses, I have made thee Elohim to Pharaoh,* that is, I have appointed thee an Embassador to represent the Person of the true three-one God, and to deliver his message and will unto *Pharaoh*. As oft therefore as we read, or hear this name *Elohim*, it should put us in mind to consider, that in one divine Essence there are three distinct persons, and that God is *Jehovah Elohim*.

Now follow the names which signifie Gods Essential works, which are these five especially.

^b Hence
Eli in Hebrew, *Mat. 27. 49. & Eloï, Syriack, as Mark 15. 31.* doth signifie my God, *2 Chron. 33.*

1. **E**L, which is as much as the strong God, ^band teacheth us, that God is not only most strong, and fortitude it self, in his own Essence: but also that it is he that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esay 7. 9. El Gibbor, The Strong, most mighty God.* Let not Gods children fear

fear the power of enemies, for *El*. our God is more strong than they.

2. *Shaddai*, That is, *Omnipotent*. By this name God usually filed himself to the Patriachs, *I am El Shaddai, The strong God Almighty*. Because he is perfectly able to defend his servants from evil: to bless them with all spiritual and temporal blessings, and to perform all his promises which he hath made unto them for this life, and that which is to come. This name belongeth only to the God-head, and to no Creature, no not to the *humanity* of *Christ*. This may teach us with the Patriarchs to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. *Adoni*, my Lord; this name, as the *Massorets* note, is found 134. times in the Old Testament; and *Logically* it is given to Creatures, but *properly* it belongeth to God alone. It is used *Malac. 1. 6.* in the plural number, to note the Mystery of the holy *Trinity*. If I be *Adonim, Lords, where is my fear?* *Adoni* the singular: *Adonim*, the plural number. This name is given to *Christ, Dan. 9. 17: Cause thy face to shine upon thy Sanctuary, that is desolate: for Adoni (the Lord Christ) his sake.* The hearing of this holy name, may teach every man to obey Gods Command-

The seventy turn it-

παιτο-
κράτωρ
he is derived of *Dai*, sufficiency, and the relative *U* the some that *αὐτοκρως*, or of *Shad*, a Dug, because God feeds his children with sufficiency of all grace, as the loving mother the Child with the milk of her breast.

A name compounded of *Ai*, My, and *Adon*, Lord. *Adon* derivatur ab *E*-den, basis, quia Deus, est fundamentum & sustentator omnium

creaturarum. Hinc *Adon Dominus*, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de Creaturis usurpetur *Adonai* est *Jod*. cum patach. sed de Creatore comametz. Ab *Adonai* manasse videtur Ethnicorum: *Adonai*.
ments

ments to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a perticular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas, Thou art my Lord and my God.*

ὁ ὁς ὑψίστος.
So the devil stiled Christ the Son of God, the most High, Luk. 8. 18. For what is earthly greatness compared to Gods Highness?

4. Is *Helion*, that is, *most high*, Psal. 9. 2. Psal. 91. 9. & 92. 9. Dan. 4. 17, 24, 25, 34. Acts 7. 48. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the child which should be born of her should be the Son of the *most High*, Luke 1. 31. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, That no man should be proud of any earthly honour or greatness. Thirdly, If we desire true dignity to labour to have communion with God in *grace* and *glory*.

5. *Abba*, and Syrick name, signifying *Father*, Rom. 8. 15. This is sometimes used *Essentially*, as in the Lords Prayer. Secondly *Personaly*, as Mat. 11. 25. For God is *Christ's Father* by nature, and *Christians* by Adoption and Grace. *Christ* is called the *everlasting Father*, Isa. 9. 6. because he regenerates us under the New Testament. God is also called * *the Father of lights*, Jam. 1. 17. because God dwelleth in inaccessible light, 1 Tim. 6. 16. and is the Author, not only of the Suns light, but also of the light both of natural reason, and supernatural grace, which

* Πατήρ
τῆς φωτός
Of whose
substance
the light
of the Sun
is but a
shadow.

^a *which lighteneth every man that cometh into the world.* This name teacheth us, that all gifts which we receive from God, proceed from his meer Fatherly love: Secondly, That we should love him again as dear Children: Thirdly, That we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodness unto us, and our duty unto him. And then should we find how comfortable a thing it is to do every thing in the Name of God. A phrase usual in every mans tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

It is great wisdom, and an unspeakable matter for the strengthening of a Christians Faith, to know how in the meditation of Christ to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us. *Because he hath set his love upon me, therefore will I deliver him, I will set him on high, because he hath known my Name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of Faith, with understanding to begin every action in the name of God.

^a Joh. 1.9

Psal. 91.

14, 15.

Intelligentiæ habent aliquid similitudinis materiæ quid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, medius, ultimus actus. Scal. Exer. 6. Sect. 2. Just. Martyr, qu. 120. ad Orthodoxos.

Thus far of the nominal Attributes.

The *real Attributes* are of two sorts : either *absolute*, or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *Creature*, but to God alone.

These are two : *Simpleness*, and *Infiniteness*.

Simpleness, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding either sensible, or intelligible : so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three : because God is three, not by *composition of parts*, but by *coexistence of persons*.

^a *Infiniteness*, is that whereby all things in God are void of measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other absolute Attributes.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, ^b filling heaven and earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no where absent, is every where present.

There are four degrees of Gods pre-

a Intelligētia, cum
sint entia
alia ab in-
finito Ente,
finita esse
necesse est :
nam duo
infinita ne-
queunt
esse, neque
in natura,
neq; extra
naturam.
Essent. N.
duo princi-
pia prima,
Scal. Exerc.
359- Sect. 3.
b Acts 7. 48-
Psal. 145.
Job 11. 7, &c
2 Chron. 3.
5, 6.
Psal. 13. 95.
&c.
Jer. 12. 23,
24.
Deus est u-
bique non

ita uti in dimidia parte sit dimidius, aut tanquam in maiore parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est, Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam Trism.

sence : the first is *universal*, by which God is *repletively* every where, *inclusively* no where.

Secondly, *Special*, by which God is said to be in Heaven, because that ^c there his power, wisdom, and goodness is in a more excellent manner seen and enjoyed : as also because that usually he doth from thence pour forth his *blessings and judgments*.

Thirdly, *More Special*, by which God ^d dwelleth in his *Saints*.

Fourthly, *Most Special*, and altogether singular, by which the whole fulness of the God head dwelleth in Christ bodily.

2. *Unchangeableness*, whereby God is void of all change : both in respect of his ^e Essence and ^f Will.

3. *Eternal*, whereby God is without beginning of days, or end of time, and without all bounds of ^g procession, or succession.

Thus far of the absolute Attributes ; now of the Relative, or such which have reference to the Creatures.

Those are five.

1. Life. 2. Understanding. 3. Will.
4. Power. 5. Majesty,

1. **T**He life of God, is that by which, as by a most pure and perpetual *A&H*, he not only liveth of himself, but is also that ever and over flowing Fountain of life from which all Creatures derive their ^h lives : so as that in him they live, move, breath,

c Psal. 19. 1.
Hos. 2. 21,
d 1 Cor. 3. 16.
and 6. 16.
2 Cor. 6. 16.
e Col. 1. 8.
f Rom. 1. 13.
Isa. 43. 28.
Psal. 123. 27. &c.
g Apoc. 1. 8.
1 Sam. 15. 29.
Numb. 23. 19.
Mal. 3. 6.
Rom. 11. 29.
James 1. 18.
Poenitentia cum
de Deo enunci-
atur non affe-
ctum in Deo,
sed effectum
Dei in omnibus
significat. Alred.
Isa. 4. 16.
1 Sam. 3. 19.
Dan. 6. 26.
Heb. 1. 12.
Apoc. 4. 8.
Creaturae quæ-
dam æternæ
sunt à postero-
ri : à priori so-
lus Deus est æ-
ternus. Alsted.
Lex. Theo. c. 2.

h A&H 17. 25. 21.
A&H 14. 15.
Psal. 42. 2.
Psal. 36. 9.
John 5. 26.
Heb. 3. 12.

breath, and have their being. And because only his *Life* differs not from his *Essence*, therefore God is said only to have immortality, 1 Tim. 6. 16.

Hence it is that as God is called of the Hebrews *Eheia*, so likewise *Echie*, and as of the Grecians *ὁ ὢν*, so also *ὁ ζῶν*: and as of the Latines, *primum ens* so also *primum vivens*: for to be, and to live, is all one and the same in God 1 Kin. 9. 39. Psal. 44. 21. Psal. 139. 1. &c.

Jer. 17. 10. & 20. 12.

Luke 16. 15.

Acts 1. 24.

Heb. 4. 12.

Rom. 11. 13. and 16. 17. 1 Tim. 2. 19. Mat. 7. 13. Intellectus, scientia, & sapientia in Deo non distinguuntur, Tilen. Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia, Kerkerm. Πάντα ἰδὼν ὁ ὀφθαλμὸς καὶ πάντα νοήσας. Hes. lib. ἔργ. καὶ ἡμέρ. Hence the Platonicks term God *ὁ ὁρῶν*, all eye, seeing all. neces-

2. The *Understanding*, or *Knowledge* of God, is that whereby (by one poor *Act*) he most perfectly knoweth in himself all things that ever were, are, or shall be; Yea, the thoughts and imaginations of mens hearts. This knowledge of God is either *general*, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things *contingent*, the *lot* of contingency, and to things *necessary*, the *law* of necessity. And thus knowing all things in and of himself, he is the cause of all the knowledge that is in all, both *Men* and *Angels*. Secondly, *Special*, called the knowledge of *Approbation*, by which he particularly knoweth, and graciously acknowledgeth only his *Elect* for his own.

Understanding also contains the *wisdom* of God, by which he most wisely created all things of *nothing*, in *number*, *measure*, and *weight*, and still ruleth and disposeth them to serve his own most holy purpose and glory.

3. The *Will* of God is that, whereby of

¹ necessity he willeth *himself*, as the *sovereign good* : and by willing himself, willeth most ^b freely ^c all other good things, which are out of *himself*.

The *Will of God*, though in it self it be but *one*, as is his *Essence*, yet in respect of the diversity of Objects and Effects, it is called in the Scriptures by divers names ; as,

1. *Love*, whereby is meant Gods eternal ^a *good will*, whereby he ordaineth his Elect to be freely saved through Christ, and ^c bestoweth on them all *necessary* graces for this life, & that to come, ^f *taking pleasure in their persons and services*.
2. *Justice* ^b is Gods *constant will*, whereby he ^h recompenceth men and Angels according to their works, *punishing* the impenitent according to their deserts, called the justice of his *wrath*; and *rewarding* the faithful according to his promises, called the justice of his *grace*.
3. *Mercy*, which is ⁱ Gods *meer good will*, and ready affection to

^a 1 Tim. 2. 5.
Rom. 9. 19.
Eph. 1. 5.

^b Deus voluntate sua cuncta constituit,

Trism. in 4. Pim. Hinc Orpheus.

Deum vocat necessitatem, ratione sc. inferiorum quod omnia ipsi parere cogantur.

^c Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus; à nobis impletur quando bonum

facimus, Aug. Ench. c. 100. Rom. 9. 11. Jam. 2. 21. ^d 1 Joh. 2. 1. ^e Psal. 45. 7. ^f Gen. 4. 4. ^g Norma Justitiæ divinæ, est Dei voluntas. Quia enim vult, ideo est Justus; non quia Justus, ideo vult. Eph. 1. 11. ^h Rom. 2. 5. &c. 2 Thes. 1. 6. &c. 2 Tim. 4. 8. Deut. 7. 9, 10. ⁱ Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet, dignus divinæ legis vindicem, simul ut quicquam Sanctionis ejus prætermisum est. Aristot. lib. de mundo.

forgive

a Rom. 9.
15, 16.
Ezek. 16. 6.
b Psal. 103.
8, &c.
Tit. 3. 4.
Semper invenies Deum benigniorem quam te culpabiliorem.
Serm. 11.
Ber. vindicta gladium misericordiae oleo semper acuit. Nicep.
l. 17. c. 3.
c Psal. 145.
1. 9, 15.
Mat. 16. 17.
In creaturis multa inveniuntur bona, ergo creator multo magis est bonus. Imo
αὐτάξιος
ἰσός,
Ipsum bonum.

d Jos. 13. 13. Psal. 149. 6. Num. 23. 19. Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum Ideis in mente divina. Keck. Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quae ab ipso dicta sunt. Item constantia, quia sententiam non mutat, Polan. 2 Pet. 3. 9. Rom. 2. 4. Gen 13. 16. 1 Pet. 1. 5. 1 Thes. 4. 3. Heb. 12. 14. Mat. 15. 9. Quanta sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate alis volantes clament, Sanctus, Sanctus, Sanctus, Jehovah, Zabaothi, Isa. 6. 2, 3.

forgive a penitent sinner, notwithstanding all his sins, and ill deserts.

4. *Goodness*, ^a whereby God *willingly communiceth* his good with his Creatures, and because he communiceth it freely, it is termed *grace*.

5. *Truth*, whereby ^b God willeth constantly those things which he willeth: effecting and performing all things which he hath spoken, in his appointed time.

6. *Patience*, whereby God *willingly forbeareth* to punish the wicked, so long as it may stand with his Justice, and until their ^c sins be ripened.

Ad poenam tardus Deus est, ad praemia velox; Sed pensare solet vi graviore moram.

7. *Holiness*, ^d whereby Gods Nature is separated from all *prophaneness*, and abhorreth all filthiness: and so being wholly pure in himself, delighted in the inward and outward *purity* and *chastity* of his servants, which he infuses into them.

8. *Anger*, ^e whereby is meant Gods

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most certain and just Will in chastening the Elect; and in revengeing and punishing the Reprobates, for the injuries they offer to him and his Chosen: and when God will punish with rigour and severity, then it is termed *wrath*, ^a temporal to the Elect, eternal to the Reprobates.

4. The Power of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature: and whereby, as he hath made, so he still ruleth Heaven and Earth, and all things therein. This Almighty power of God, is either *absolute*, by which he can will, and do no more than he willeth or doth, *Mat. 3. 9.* and *20. 52. Rom. 9. 38.* Or *actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal. 115. 3.*

5. Majesty is that by which God of his own *absolute* and *free* Authority ^b reigneth and ruleth, as Lord and King over all Creatures visible and invisible: Having both the *right* and *propriety* in all things: as ^c *from whom*, and *for whom*, are all things: as also such a *plenitude* and *power* that he can pardon the offences of all whom he will have spared, and *subdue* all his Enemies, whom he will have *plagued* and destroyed, without being bound to render any Creature a reason of

a *Psal. 106. 22, 23, 40, 41.*
N. 15. 11.
Ira Dei non est aliud quam Voluntas puniendi. Aug. de civitat. Dei, c. 15.
Ansel. 1. 7. c. 5. Cur Deus Hom. Furor & Ira in Deo, non passionem mentis, sed ultionis acerbitatem notant.
Carth. in Apoc. 19. b 1 Cor. 15. 2.
c 2 Thes. 1. 10.
d Gen. 17. 1. *Psal. 115. 3. Mat. 11. 26. Eph. 1. 11. Mat. 8. 2.*
Deus potest omnia quæ contradictionem non implicant. Aqu. 1. qu. 25. art. 34.

Omnipotentia excludit omnes defectus, qui sunt impotentis, seu posse mentiri, mori, &c. Chron. 29. 11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13.

his

a 1 Chron.
29. 14.

Hinc Deus
dicitur

αὐτοκε-
της.

b Rom. 9. 15

Joh. 4. 11.

Luke 19. 27.

Psal. 2. 9.

Psal. 2. 9.

Psal. 110. 1.

Deus est

Shaddai, five

αὐτάκευς,

non solum

quia ipse

nihil deside-

rat, sed eti-

am quia ni-

hil in eode-

siderari po-

test. Crea-

turas fecit

perfectas in

suo quisque

genere, ergo

ipse perfe-

ctissimus est

in se & per se Scal. Exerc. 146. Section 2. Mark 14. 61. Act. 17.
25. Rom. 11. 35. 36. 1 Tim. 6. 25. Mat. 25. 54. Jam. 1. 17. See
Mr. Wilsons Dictionary of the Bible, most profitable to this
purpose.

his doings, but making his own most holy
and just Will, his own most perfect and
eternal Law.

From all these *Attributes* ariseth one,
which is *Gods* soveraign blessedness or per-
fection. *Blessedness* is that perfect and ^a un-
measurable possession of joy & glory, which
God hath in himself for ever: and is the
cause of all the bliss and perfection that
every Creature enjoys in its measure.

There are other *Attributes* figuratively
and improperly ascribed unto God, in the
holy *Scriptures*, as by an *Anthropomorphosis*,
the members of a man, eyes, ears, nostrils,
mouth, hands, feet, &c. or the senses and
actions of a man, as seeing, hearing, smelling,
working, walking, striking, &c. by an *Anthro-
popathia*, the affections and passions of a
man, as gladness, grief, joy, sorrow, love, ha-
tred, &c. or by an *Analogie*, as when he is
named a *Lion*, a *Rock*, a *Tower*, a *Buckler*,
&c. Whose signification every ^b *Commen-
tary* will express.

*Of all these Attributes, we must hold
these general Rules.*

NO Attribute can sufficiently express
the *Essence* of God, because it is in-
finite and ineffable.

Whatsoever therefore is spoken of *G O D*,
is not *G O D*; but serveth rather to hold
out

our weak understanding, to conceive in our reason, and to utter in our speech, the Majesty of *his Divine Nature*, so far as he hath vouchsafed to reveal *himself* unto us in *his Word*.

2. *All the Attributes of God* belong to every of the *three Persons*, as well as the *Essence* it self, with the limitations of a personal propriety. As the *mercy* of the *Father* is *mercy begetting*: the *mercy* of the *Son* is *mercy begotten*: the *mercy* of the *Holy Ghost*, is *mercy proceeding*; and so of the rest.

3. The *Essential Attributes* of God, differ not from his *Essence*, because they are so in the *Essence*, that they are the very *Essence* it self. ^a In God therefore there is nothing which is not either his *Essence* or *person*.

4. The *Essential Attributes* of God, differ not *Essentially* or *Really* one from another (because whatsoever is in God, is one most *simple Essence*, and one admits no division) but only in our *reason* and *understanding*, which being not able to know *Earthly things*, by one *simple Act* without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the *incomprehensible GOD*. Therefore (to speak properly) there are not in God *many attributes*, but ^b *one only*, which is nothing else but the *divine Essence* it self, by what *Attribute* soever you call it. But in respect of our *reason*, they are said to be so many different *Attributes*, for our understanding conceives by the name

C

of

Attributa
omnia
propter
οὐσίαν
ταυτότη-
τα singu-
lis divini-
tatis per-
sonis com-
petunt.

^a In Deo
nihil est,
quod non
sit ipse
Deus,
Zanch.

^b Omnia
in divinis
sunt unum
ibi non
obviat re-
lationis
oppositio.

a **Attributa**
 Dei omnia
 ita in ipso
 sunt, ut sint
 ipsum: ita
 insunt, ut
 nihil ante-
 cedat, nihil
 subsequatur
 sed ex in-
 tellectione
 nostra (quæ
 perquam
 umbratilis
 est) alia aliis
 prius animo
 comprehen-
 duntur.
 See, Ex. 365.
 Section 6.
 b Quæ de
 Deo di-
 cuntur

ἡ ἐξ οὐκ ὄντων,
 Reiat one
 ad creatu-
 ras & sic se-
 cundum ac-
 cidens, non
 expriment
 mutatio-
 nem in di-
 vina essen-
 tia, sed in
 creaturis
 factam. Ne-
 gantur e: go
 duo acci-
 dentia rea-
 lia, non au-
 tem pradi-
 cata accidentalia.

of mercy, a thing differing from that which is called Justice. The *Essential Attributes* of God are not therefore really inseparable.

5. The *Essential Attributes* of God are not parts or qualities of the Divine Essence, nor ^a *Accidents* in the Essence, nor a Subject: but the very ^b whole and intire Essence of God. So that every such Attribute is not aliud & aliud, another and another thing, but one and the same thing. There are therefore no *Quantities* in God by which he may be said to be so much, and so much; nor *Qualities*, by which he may be said to be such and such: but ^c whatsoever God is, He is such and the same by his Essence. By his Essence he is wise, and therefore Wisdom it self; by his Essence he is Good, and therefore goodness it self; by his Essence he is merciful, and therefore mercy it self; by his Essence he is just, and therefore Justice it self, &c. In a word, God is Great without Quantity; good, true, and just, without Quality; merciful without passion; an act without motion; every where present, without sight; without time, the first, and the last: the Lord of all Creatures, from whom all receive themselves and all the good they have; yet neither needeth nor receiveth he any increase of goodness or happiness from any other.

This is the plain Description of God, so

c Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. d Essentia divina identificat sibi omnia quæ sunt in divinis. Biel. Sud. r. Sent. d. 4. 5. Exhibet omnia, accipit nihil; ipsum igitur bonum est Deus ipse semper. Trif. Ser. 1. Pli. far

far as he hath revealed himself in his Word.

This Doctrine (of all other) every true Practitioner of Piety must competently know and necessarily believe for four special uses.

1. That we may discern our true and only God, from all false gods and Idols: for the Description of God is properly ^a known only to his Church, in whom he hath thus graciously manifested himself.

^aPsal 147.
19, 20.
Jer. 10. 25.

2. To possess our hearts with a greater awe of his Majesty, whilst we admire him for his simpleness, and infiniteness; adore him for his unmeasurableness, unchangeableness, and Eternity; seek wisdom from his understanding, and knowledge, submit ourselves to his blessed will and pleasure; love him for his love, mercy, goodness, and patience; trust to his Word, because of his Truth; fear him for his Power, Justice, and Anger; reverence him for his Holiness, and praise him for his Blessedness, and to depend all our life on him, who is the only Author of our Life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous as our God is:

4. Lastly, That we may in our Prayers and Meditations, conceive aright of his Divine Majesty, and not according to those gross and blasphemous imagination, which

naturally arise in mens brains : as when they counterfeit God to be like an old man sitting in a chair : and the blessed Trinity to be like that tripartite Idol, which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as that ^b Eternal, ^c Infinite, ^d Almighty, ^e Holy, ^f Wise, ^g Just, ^h Merciful, ⁱ Spirit, and most ^k Perfect, ^l Indivisible Essence of three several Persons, Father, Son, and Holy Ghost ; who being ^m present in all places, ⁿ ruleth Heaven and Earth, understandeth ^o all mens hearts, ^p knoweth all mens miseries, and is only ^q able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, maketh many to make an Idol of the true GOD, and is the only cause, why so many do profess all other parts of Gods Worship and Religion, with so much irreverence and hypocrisie ; whereas if they did truly know God, they durst not but come to his hoily service, and coming, serve him with fear and reverence ; for so far doth a man fear GOD, as he knows him ; and then doth a man truly know GOD, when he joyns practice to speculation : And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himself in his Word.

Secondly, when from the true and lively

b Psal. 90. 3.

c 1 Kings 8.

27.

d Gen. 17. 1.

Job 15. 25.

e Apoc. 4. 1.

& 15. 4.

f Rom. 11.

33. & 16. 17

g Ezck. 34.

6, 7.

Psal. 101. 11.

& 145. 8, 9.

h Deut. 31. 4.

Gen. 8. 15.

Psal. 145. 17.

i Joh. 4. 34.

k Deut. 32. 4.

l John 5. 7.

Mat. 2. 16.

Mat. 28. 19.

m 2 Cor. 13. 14.

n 2 Kings

8. 17.

Psal. 120. 2.

Jer. 23. 13.

o Isa. 48.

10, 28.

Dan. 4. 32.

p 1 Kings

8. 50.

Jer. 12. 10.

q Isa. 62.

16.

ly Sense of Gods Attributes there is bred in a mans heart, a love, awe, and confidence in God ; for saith God himself, *If I be a Father, where is my honour ? If I be a Lord, where is my fear ? O taste and see, that the Lord is good*, saith David. He that hath not by experience tasted his goodness, knoweth not how good he is. *He* (saith John) *that saith he knoweth God, and keepeth not his Commandments, is a liar, and the truth is not in him.* So far therefore as we imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so far do we know him.

Psal. 34.9.

1 John 2.
4.

Thirdly, when with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, This discovers how few there are who do truly know God, for no man knoweth God, but he that loveth him; and how can a man chuse but love him, being the Sovereign good, if he know him; Seeing the Nature of GOD is to enamour with the Love of his goodness? And whosoever loveth any thing more than God, is not worthy of God; and such is every one, who settles the love and rest of his heart upon any thing besides GOD. If therefore thou dost believe that GOD is Almighty, why dost thou fear Devils and enemies, and not confidently trust in GOD, and crave His help in all thy troubles and dangers? If thou believest that GOD is infinite, how

darest thou provoke him to *Anger* ! If thou believest that *GOD* is *simple*, with what heart canst thou *dissemble*, and play the *Hypocrite* ? If thou believest that *God* is the *sovereign good*, why is not thy heart more settled upon him than on all worldly good ? If thou dost indeed believe that *God* is a *just judge*, how dardest thou live so securely in sin without *Repentance* ? If thou dost truly believe that *God* is most *wise*, why dost thou not refer the events of *crosses* and *disgraces* unto him, who knows how to turn all things to the best, unto them that love him ? If thou art perswaded, that *God* is true, why dost thou doubt of his promises ? And if thou believest that *GOD* is *Beauty*, and ^a *Perfection* it self, why dost not thou make it alone the chief end of all thine affections and desires ? For if thou lovest beauty, He is most fair : if thou desirest riches, He is most *wealthy* : if thou seekest *wisdom*, he is most *wise*. Whatsoever excellency thou hast seen in any *Creature*, it is nothing but a *Sparkle* of that, which is in infinite ^b *perfection* in *GOD* : and when in Heaven we shall have an *immediate Communion* with *GOD*, we shall have them all perfectly in him communicated unto us. Briefly, in all goodness, he is *all* in *all*. ^c Love that one good *God*, and thou shalt love Him, in whom all the good of goodness consisteth. He that would therefore attain to the saving knowledge of *God*, must learn to know him by love. For *GOD* is Love, and the knowledge of the

Rom. 8.18.

a Si te ba-
beam solum
sane fuit
arduus &
ther, tellus
rupta suo
dissiliatq;
loco.

b Creatura
omnia per-
fectius sunt
in Deo
quam in se-
ipsis. Dion.
de divin.
cap. 8.

c Amat u-
num illum
bonum in
quo omne
bonum est,
& sufficit.
Ansel. in
Prof. c. 25.

the Love of God passeth all knowledge. For all knowledge, besides to know ^a how to love God, and to serve him only, is nothing upon *Salomons* credit, but *vanity of vanities* and *vexation of spirit*.

Kindle therefore, O my ^b Lady, nay rather, O my ^c Lord Charity, the love of thy self, in my Soul especially, seeing it was thy good pleasure, that being ^d reconciled by the blood of Christ, I should be brought to the knowledge of thy Grace, to the Communion of thy Glory, wherein only consists my *sovereign good* and happiness for ever.

Thus by the light of his own Word, we have seen the *back parts* of J E H O V A H *Elohim*, the *Eternal Trinity*, whom to believe, is saving faith and verity, and unto whom from all Creatures in Heaven and Earth, be all Praise, Dominion, and Glory for ever, Amen.

Thus far of the knowledge of God. Now of the knowledge of a mans self. And first of the state of his misery and corruption without renovation by Christ.

Meditations of the misery of a man not reconciled to God in Christ.

O Wretched man, where shall I begin to describe thine endless misery? who art condemned as soon as conceived: and adjudged to eternal Death, before thou wast born to a temporal life. A beginning indeed I find, but no end of thy

^a Eph. 1.
19.
^b John 4.
Kemp. de
im. Christ.
cap. 1.
^c Eccles.
12. 17.
^d Domina,
immo Do-
mine Cha-
ritas. Bern.
^e Rom. 5.
9, 10.
John 17.
3, 22.
1 Cor. 15.
2.

*Damnatus
antequam
natus. Aug.*

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^b John 4. Kemp. de im. Christ. cap. 1.

^c Eccles. 12. 17.

^d Domina, immo Domine Charitas. Bern. ^d Rom. 5. 9, 10.

John 17. 3, 22.

1 Cor. 15. 2.

Damnatus antequam natus. Aug.

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Lay then aside a while *doting vanities*, and take the view with me of thy *doleful miseries*, which duely surveyed, I doubt not but that thou wilt conclude, that it is far better

better, never to have *Natures being*, than not to be by Grace a Practitioner of *Religious Piety*.

Consider therefore thy *misery*. 1. In thy *Life*. 2. In thy *Death*. 3. After *Death*.
In thy *Life*.

1. The *miserics* accompanying thy *body*.

The *miserics* which deform thy *soul*.

2. In thy *Death*, *miserics* which shall oppress thy *body* and *soul*.

3. After *Death*, the *miserics* which overwhelm both *body* and *soul* together in Hell.

And first let us take a view of those *miserics* which accompany the *body* according to the four *ages* of thy *Life*.

1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old Age*.

*Meditations of the miserics of
Infancy.*

WHAT wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy *body* conceived in the heat of *Lust*, the secret of *shame*, and stain of *Original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the blood of filthiness (*filthy* indeed; when the SON of GOD, who disdained not to take on Him mans nature, and the *Infirmities* thereof: yet thought it unbecoming his Holiness to be conceived after the sinful manner of mans Conception.) So that thy Mother was ashamed

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2. *Meditations of the misery of Youth.*

WHat is *Youth*, but an untamed *Beast*; all whose *actions* are *rash* and *rude*, not capable of good Counsel when it is given, and *Ape-like*, delighting in nothing but *toyes* and *babies*? Therefore thou no sooner beganst to have a little *strength and discretion*, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou *hadst* been born to live under the *Discipline of others*, rather than at the *Disposition of thine own will*. No tired horse was ever more willing to be rid of *his burthen*, than thou wast to get out of the servile state of *this bondage*. A state not worthy the Description.

3. *Meditations of the misery of Man-hood.*

VW Hat is *Mans Estate*, but a Sea, wherein (as Waves) one trouble ariseth in the neck of another; the latter

ter worse than the former? No sooner didst thou enter into the Affairs of this World, but thou wast inwrapped about with a Cloud of miseries. The Flesh provokes thee to Lust, the World allures thee to Pleasures, and the Devil tempts thee to all kind of sins, fears of Enemies affright thee, suits in Law do vex thee, wrongs of ill Neighbours do oppress thee, cares for Wife and Children do consume thee, and disquietness betwixt open Foes and false Friends do in a manner confound thee: Sin stings thee within, Satan layes snares before thee: Conscience of sins past doggeth behind thee. Now Adversity on the left hand frets thee, anon Prosperity on the right hand flatters thee; over thy Head GODS vengeance due to thy sin, is ready to fall upon thee; and under thy feet Hells mouth is ready to swallow thee up. And in this miserable Estate whither wilt thou go for rest and comfort? The House full of cares, the Field full of toyle; the Country of rudeness, the City of factions; the Court of envy, the Church of Sects, the Sea of Pirates, the land of Robbers. Or in what state wilt thou live? Seeing Wealth is envied, and Poverty contemned; Wit is distrusted, and Simplicity derided; Superstition is mocked, and Religion suspected; Vice is advanced, and Vertue is disgraced. O with what a body of sin art thou compassed about in a World of wickedness? What are thine Eyes but Windows to behold vanities? What are thine Ears but

but *flood gates* to let in the streams of iniquity? What are thy *Senses*, but matches to give fire to thy lusts? What is thine *Heart* but the *Anvil*, whereon *Satan* hath forged the ugly shape of all lewd affections? Art *thou* nobly descended? *thou* must put thy self in peril of *forrain Wars*, to get the reputation of *earthly honour*, oftentimes hazard *thy life* in a desperate combat, to avoid aspersions of a Coward. Art thou born in mean estate? Lord! what pains and drudgery must thou indure at *home*, and abroad to get maintenance? and all perhaps scarce sufficient to serve thy necessity, & when (after much service and labour) a man *hath* got something, how little *certainty* is there in that which is gotten? Seeing thou seest by daily experience, that he who was *rich* yesterday, is to day a *beggar*, he that yesterday was in *health*, to day is *sick*; he that yesterday was *merry* and *laughed*, hath cause to day to mourn and weep; he that yesterday was in *favour*, to day is in *disgrace*; and he who yesterday was *alive*, to day is *dead*: and thou knowest not *how soon*, nor in *what manner* thou shalt die thy self. And who can enumerate the *losses*, *crosses*, *griefs*, *disgraces*, *sicknesses*, and *calamities* which are incident to sinful man? To speak nothing of the *death* of *Friends* and *Children*, which oftentimes seems to be unto us far more bitter then present death it self.

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What is *Old Age*, but the receptacle of all *maladies*? For if the Lot be to draw thy days to a long date, in comes old bald-headed age; stooping under *dotage*, with his *wrinkled face*, *rotten teeth*, and *sinking breath*: *Testy* with Chollor, *withered* with driness, *dimmed* with blindness, *absurded* with deafness, *overwhelmed* with sickness, and *bowed together* with weakness, having no use of any Sense, but of the Sense of pain; which so racketh every member of his body, that it never easeth him of grief, till it hath thrown him to his *Grave*.

Thus far of the *miseries* which accompany the body. Now of the *miseries* which accompany chiefly the soul in this life.

Meditations of the misery of the Soul in this life.

THE *misery* of thy Soul will more evidently appear, if thou wilt consider,

1. The *Felicity* she hath lost.
2. The *misery* which she hath pulled up on her self by sin.

1. The *Felicity* lost was first the fruition of the Image of God, whereby the Soul was like unto God in * *knowledge*, enabling her perfectly to understand *the revealed will* * 2 Cor. 3. 11. Rom. 12.

to let thee know the manner thereof: What cause then hast thou to boast of *thy birth*, which was a cursed pain to thy mother, and to thy self *the entrance* into a *troublesome life*? the greatness of *which miseries*, because thou couldst not utter in words, thou diddest express (as well as thou couldst) in weeping tears.

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Will of God. Secondly, *True Holiness*, by which she was free from all prophane error. Thirdly, *Righteousness*, whereby she was able to incline all her natural powers, and to frame uprightly all her actions, proceeding from those powers. With the loss of his divine Image she lost the love of God, and the blessed communion which she had with his Majesty, wherein consisteth her Life and Happiness. If the loss of Earthly Riches vex thee so much, how should not the loss of this divine Treasure perplex thee much more?

1. The misery, which she pulled upon her self, consists in two things.

1. *Sinfulness.* 2. *Cursedness.*

^a Eph. 2. 1.

Gen. 6. 5.

^b Rom. 12.

2.

Eph. 4. 5.

^c 1 Cor. 2.

14.

^d Phil. 2. 3.

^e Rom. 3.

12.

Rom 7. 10

1. *Sinfulness* is an universal Corruption, both of Her Nature and action: for Her ^a Nature is infected with a proneness to every sin continually, the ^b Mind is stuffed with vanity, the ^c Understanding is darkened with ignorance, the ^d Will affecteth nothing but vile and vain things: All Her ^e Actions are evil: Yea, this deformity is so violent, that oftentimes in the regenerate Soul, the Appetite will not obey the Government of Reason, and the Will wandreth after, and yields consent to sinful motions. How great then is the violence of the Appetite and Will in the Reprobate Soul, which still remains in Her natural corruption! Hence it is, that thy wretched Soul is so deformed with sin, defiled with lust, polluted with filthiness, outraged with passions, over-carried with affections.

affections, pining with *Envy*, overcharged with *Glattony*, surfeited with *Drunkenness*, boyling with *Revenge*, transported with *Rage*, and the glorious *Image of God* transformed to the ugly *shape of the Devil*, so far as it once ^b repented the Lord that ever he made man.

From the former flows the other parts of the *Souls miseries*, called *cursedness*, whereof there are two degrees.

1. In part. 2. In fulness thereof.

1. *Cursedness in part* is that which is inflicted upon the soul in *life and death*, and is common to her with the body.

The *Cursedness* of the soul in *life* is the *wrath of God*, which lieth upon such a creature so far, as that all things, not only *calamities*, but also very ^d *blessings*, and ^e *graces* turn to ruine. ^f *Terror of Conscience* drives him from God and his service, that he dares not come to his presence and Ordinances : but it is given up to the ^g *slavery of Satan*, and to his own *lusts*, and vile *affections*.

This is the *cursedness* of the Soul in *life* : Now follows the *cursedness* of the Soul and Body in *Death*.

Meditations of the misery of the Body and Soul in death.

AFTER that the *Aged Man* hath conflicted with long sickness, and having endured the brunt of *pain*, should now expect some ease : In comes *Death* (natures slaughter-

^a Joh. 8. 44.
^b Gen. 6. 6.

^c Deut. 27. 26.
Gal. 3. 10.
Psal. 119. 11.

^d Rom. 1. 4, 5.
Jer. 28. 13.
Isa. 28. 13.
^e Gen. 3. 8. 10, & 14.
Heb. 2. 15.
^f Rom. 3. 21, 24, 26.
^g Eph. 2. 3. Col. 3. 13.

Slaughterman, Gods curse, and Hells *Purveyor*) and looks the *Old man* grim and black in the face: and neither *pitying* his *age*, nor *reversing* his long *indured labours* will not be *tired* to *forbear* either for silver or gold: nay, he will not take, to spare his life, *skin for skin* and all that the *Old man* hath; but *barbers* all the principal parts of his *body*, and arrests him to appeal before the terrible *Judge*.

And as thinking that the *Old man* will not dispatch to go with him fast enough, Lord! How many darts of *calamities* doth he shoot through him, *stitches*, *aches*, *cramps*, *fevers*, *obstructions*, *rheums*, *flegms*, *collick*, *stone*, *wind*, &c.

O what a ghastly sight it is, to see him then in his Bed, when *Death* hath given him his *mortal wound*! What a cold sweat over runs all his *body*! What a *trembling* possesseth all his *members*! The *head* shoo-
teth, the *face* waxeth pale, the *nose* black, the *lower jaw bone* hangeth down; the *Eye-strings* break, the *Tongue* faltereth, the *Breath* shortneth and smelleth earthly; the *Throat* ratleth, and at every gaspe the *Heart-strings* are ready to break a-
under.

Now the miserable soul *sensibly* perceiveth her *Earthly Body* to begin to *die*: For as towards the *Dissolution* of the universal Frame of the great *World*, the *Sun* shall be turned into *Darkness*, the *Moon* into *Blood*, and the *Stars* shall fall from *Heaven*, the *Air* shall be full of *Storms*,
and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *Mens hearts* shall fail for fear, expecting the end of such sorrowful beginnings: So towards the dissolution of *Man* (which is the little World) his *Eyes* which are as the *Sun* and *Moon*, lose their light, and see nothing but blood-guiltiness of sin: the rest of the *Senses*, or lesser *Stars*, do one after another fail and fall: His *Mind*, *Reason*, and *Memory*, as Heavenly Powers of his *Soul*, are shaken with fearful Storms of *Despair*, and fierce flashings of *Hell fire*, his *earthly body* beginneth to shake and tremble, and the *humours* like an over-flowing *Sea*, roar and rattle in his *throat*, still expecting the woful end of these dreadful beginnings.

Whilst he is thus summoned to appear at the great *Affizes of Gods Judgment*, behold, a *Quarter-Sessions*, and *Goal-Delivery* is held within himself, where *Justice* sits as Judge, the *Devil* puts in a Bill of Indictment, as large as that Book of *Zachary*, wherein is alledged all thy evil deeds that ever thou hast committed; and all the good deeds that ever thou hast omitted, and all the curses and judgments that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give bitter evidence, and *Death* standeth at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn thy self, How shalt thou escape the just condemnation of God, who knoweth all thy

Luke 12.
20.

thy misdeeds better than thy self? Fain wouldst thou put out of thy mind the remembrance of thy wicked deeds that trouble thee : but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, *We are thy works, and we will follow thee* : And whilst thy Soul is thus within, out of peace and order, thy Children, Wife, and Friends, trouble thee as fast, to have thee put thy goods in order, some crying, some craving, some pitying, some chearing : all like *flesh flies*, helping to make thy sorrows more sorrowful. Now the Devils, who are come from Hell to fetch away thy Soul, begin to appear to her, and wait, so soon as she cometh forth, to take her and carry her away. Stay she would within, but that she feeleth the body begin by degrees to die, and ready like a ruinous House to fall upon her head. Fearful is she to come forth, because of those Hell-hounds which wait for her coming. O she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her body, which joyned with her in the actions of sin, is altogether now unfit to joyn with her in the exercise of Repentance, and Repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been : and that but only torments remain, which never shall

shall have end of being. Who can sufficiently express her remorse for *her sins past*, her *anguish for her present misery*, and her terror for her torments to *come*?

In this extremity she looketh every where for *help*, and she findeth her self every way helpless. Thus in her greatest *misery* (desirous to hear the least word of comfort) she directs this or the like speech unto her *Eyes*: *O Eyes*, who in times past were so *quick sighted*, can ye *spy* no comfort, nor any way how I might escape this dreadful danger? But the *Eye strings* are broken, they cannot see the candle that burneth before him, nor discern *whether* it be *day* or *night*.

Prosopopeia.

The Soul (finding no comfort in the *Eyes*) speaketh to the *Ears*; *O Ears*, who were wont to recreate your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony*, can you hear any *news* or *tidings* of the least comfort for me? The *Ears* are either so *deaf*, that they cannot hear *at all*, or the sense of *hearing* is grown so weak, that it cannot indure to hear his dearest friends to speak. And why should *those Ears* hear any *tidings* of joy in *Death*, who would never abide to hear the glad *tidings* of the *Gospel* in his *Life*? The *Ear* can minister no comfort.

Then she intimates her grief unto the *Tongue*: *O Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest

greatest need) canst thou speak nothing in my Defence? canst thou neither daunt these Enemies with threatening words, nor intreat them with fair Speeches? Alas, the Tongue two days ago lay speechless; it cannot in his greatest extremity either call for a little drink, or desire a friend to take away with his finger the slegm, that is ready to choke him.

Finding here no hope of help, she speaks unto the Feet; Where are ye, O Feet, which sometime were so nimble in running, can you carry me now where out of this dangerous place? The Feet are stone-dead already; if they be not stirred, they cannot stir.

Then she directs her speech unto her Hands; O Hands, who have been so often approved for Man-hood, in peace and war, and wherewith I have so often defended my self, and offended my Foes; never had I more need than now. Death looketh me grim in my face, and kills me: Hellish fiends wait about my bed to devour me; Help now, or I perish for ever. Alas, the Hands are so weak, and do so tremble, that they cannot reach to the mouth a Spoonful of supping, to relieve languishing Nature.

The wretched soul, seeing her self thus desolate, and altogether destitute of friends, help and comfort, and knowing that within an hour she must be in everlasting pains, retireth her self to the Heart (which of all Members is *primum vivens*, and *ulti-*

imum

mum moriens) from whence she makes this doleful lamentation with her self :

O miserable *Caitiff* that I am ! *How do the sorrows of death compass me ! How do the floods of Belial make me afraid !* Now have indeed the *snare*s both of the first and second *Death* overtaken me at once. O how suddenly hath *Death* stolen upon me with insensible degrees ! Like the *Sun* which the *Eye* perceiveth not to move, though it be most swift of motion. How doth *Death* wreak on me his *Spite* without pity ! The *GOD* of mercy hath utterly forsaken me ; and the *Devil*, who knows no mercy, waits for to take me. How often have I been warned of *this doleful day*, by the faithful *Preachers of Gods Word*, and I have made a *jest* thereat ? What profit have I now of all my *pride*, *fine house*, and *brave apparel* ? what's become of the *sweet relish* of all my *delicious fare* ? all the *worldly goods* which I so carefully gathered, would I now give for a good *Conscience*, which I so carelessly neglected ! And what joy remains now of all my former *fleshy pleasures*, wherein I placed my chief delight ? Those *foolish pleasures* were but *deceitful dreams*, and now they are past like *vanishing shadows* ; but to think of those *Eternal pains*, which I must endure for those short *pleasures*, pains me as *Hell* before I enter into *Hell*. Yet justly I confess, as I have *deserved*, I am *served* ; that being made after *Gods Image*, a *reasonable Soul*, able to judge of mine own estate and

The doleful lamentation of the reprobate soul at point of death.

2 Sam. 22.

5.

and having *mercy* so often offered, and I *intreated* to receive it; I neglected *Gods Grace*, and preferred the *pleasures of sin*, before the religious care of *pleasing God*: lewdly spending my short time, without considering what *accounts* I should make at my *last end*. And now all the *pleasures* of my life being put together, countervail not the least part of my present *pain*: My *joys* were but *momentary*, and gone before I could scarce enjoy them: my *miseries* are *eternal*, and never shall know end. O that I had spent the *hours* that I consumed in *carding, dicing, playing*, and other *vile exercises*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting, watching, praying*, and in *preparing my Soul*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to begin my life again, how would I *contemn the world & the vanities thereof*! How religiously and purely would I lead my life! How would I frequent the *Church*, and sanctifie the *Lords day*! If *Satan* should offer me all the *Treasures, Pleasures, and Promotions* of this *World*, he should never intice me to forget these terrors of this last dreadful *hour*. But, O corrupt *Carkass*, and *stinking carrion*! How hath the *Devil* deluded us? and how have we *served and deceived* each other? and pulled *swift damnation* upon us both? now is my case more miserable than the *Beast* that perisheth in a ditch: For I must go to an-
swer

swer before the Judgment seat of the righteous Judge of Heaven and Earth? where I shall have none to speak for me: and these wicked fiends who are privy to all my evil deeds will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before His Judgment Seat: and from thence be carried by these infernal fiends, into that horrible Prison of endless Torments and utter darkness, where I shall never more see light, that first most excellent thing that God made. I who glorified heretofore in being a Libertine, am now inclosed in the very claws of Satan: As the trembling Partridge is within the griping Talons of the ravenous Faulcon. Where shall I lodge to night? And who shall be my companion? O horror to think! O grief to consider! O cursed be the day wherein I was born, and let not the day wherein my mother bare me, be blessed. Cursed be the man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that man, because he slew me not. O that my mother might have been my Grave, or the Womb a perpetual Conception! How is it that I came forth of the Womb, to endure those Hellish sorrows? and that my days should thus end with eternal flames? Cursed be the day that I was united to so lewd a body: O that I had but so much favour, as that I might never see thee more! our parting is bitter and doleful, but our meeting again,

to receive at that dreadful day, the fulness of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too lamentable lamentation) to seek to prolong time? My last hour is come: I hear the heart-strings break: This filthy House of Clay falls on my head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy Carcass, O filthy Carcass, with fare ill, fare well, I leave thee. And so all trembling she cometh forth; and forthwith is seized upon by the infernal fiends, who carry her away with a violence, *torrenti similis*, to the bottomless Lake that burneth with fire and brimstone: Where she is kept a prisoner in torments, till the general Judgment of the great day.

Apoc. 21.

8.

Jude 5. 6.

1 Pet. 3.

15.

The loathsome Carcass is afterwards laid in the Grave. In which action for the most part, the dead bury the dead, that is, They who are dead in sin bury them who are dead for sin. And thus the godless and unregenerate Worldling, who made earth his Paradise, his belly his God, his lust his Law: And in his life he sowed vanity, so he is now dead and reapeth misery. In his prosperity he neglected to serve God. In his adversity God refuseth to save him. And the Devil, whom he long served, now at length pays him his wages. Detestable was his life, damnable his death. The Devil hath his soul, the grave hath his carcass: in which pit of corruption, den of death, and dungeon of sorrow, let us leave the miserable Caitiff.

Caitiff, rotting with his mouth full of Earth, his Belly full of Worms, and his Carcass full of stench; expecting a fearful Resurrection, when it shall be re-united with the Soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the soul and body in death, which is but cursedness in part: Now follows the fulness of cursedness, which is the misery of the Soul and Body after death.

Meditations of the misery of man after death which is the fulness of cursedness.

THe fulness of cursedness (when it falls upon a Creature, not able to bear the brunt thereof) presseth him down to that bottomless^a deep of the endless^b wrath of Almighty God; which is called, the^c *damnation of Hell*. This fulness of cursedness is either particular or general.

Particular, is that which in a less measure of fulness, lighteth upon the^d Soul immediately as soon as she is separated from the body. For, in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the Organ of *fleshy eyes*, she seeth after a spiritual manner, like Stephen who saw the glory of God, and Jesus standing at his right hand: or as a man, who being born b'ind, & miraculously restored to his sight, should see the Sun, which he never saw before. And there by the testimony of his own

^a Luke 8.

38. & 10.

21.

^b 1 Thes. 1.

10.

^c Mat. 23.

33.

^d Luke 16.

21, 23.

1 Pet. 3.

19.

Jude ver.

6, 7.

Acts 7. 5.

a Postquam
anima de
corpore est
egressa, sub-
ito judici-
um Christi
de salute
cognoscit.
Aug. 1. de
anim. & e-
jus Orig.
c. 4. Ili. Ep.
ad Pauca.
b Anima
damnata
continuo
in vaditur à
dæmonibus,
qui crudel-
issime eam
rapiunt
ad infer-
num dedu-
cunt, Cyril.
Alex. in O-
rat. de exit.
anim.
Mat. 5. 34.
& 23. 31.
Luke 12. 30.
Luke 16. 12.
1 Pet. 3. 10.
Jude ver. 7.
Luke 16. 14.
Luke 1. 31.
The dam-
ned souls
Apostrophe
to the body
at their se-
cond meet-
ing.

Conscience, *Christ* the righteous Judge, who knoweth all things, makes her, by *his Omnipresent power*, to understand the doom and judgment that is due unto *her* sins, and what must be *her* Eternal state. And in this manner standing in the sight of Heaven, not fit for *her* uncleanness to come into Heaven, she is said to stand before the Throne of God. And so forthwith she is carried by the evil Angels, who came to fetch *her* with violence into Hell, where she is kept, as in ^a Prison, in *everlasting pains and chains, under darkness, unto the Judgment of the great day*: But not in that extremity of torments which he shall finally receive at the last day.

The general fulness of cursedness is in a ^b greater measure of fulness, which shall be inflicted upon both the soul and body, when by the mighty Power of *Christ* (the *Supreme Judge* of Heaven and Earth) the one shall be brought out of *Hell*, and the other out of *the grave*, as prisoners. to receive their dreadful doom, according to their evil deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of *the Earth*, the trembling of *the Powers* of Heaven, and terrours of *Heavenly signs* be driven at the worlds end, to their wits end! Oh, what a woful salutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible day!

O sink of sin, O lump of filthiness, (will thy Soul say unto her Body) how am I compelled to re-enter into thee, nor as
into

into an *Habitation* to rest, but as a *Prison* to be tormented together! how dost thou appear in my sight like *Jephthes* daughter, to my great torment! Would GO D thou hadst perpetually rotted in the grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, Angels, and Men, laid open all those secret sins, which we committed together! Have I lost Heaven, for the love of such a stinking carrion? Art thou the flesh, for whose pleasures I have yielded to commit so many Fornications? O filthy Belly, How became I a Fool as to make thee my God! How mad was I for momentary joys to incur these torments of eternal pains! Ye Rocks and Mountains, why skip ye so like Rams, Psal 144. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne: for the great day of his wrath is come, and who shall be able to stand? Apoc. 6. 16. 17. Why tremblest thou thus, O earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst Korah, that I be seen no more?

O damned furies! I would ye might without delay tear me in pieces on condition that you would tear me unto nothing! But whilst thou art thus in vain bewailing thy misery, the Angels hale thee violently away from the brink of thy grave, to some place near the Tribunal Seat of Christ, where being as a cursed Goat, separated

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rated to stand beneath on earth, as on the left hand of the Judge : *Christ* shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungrateful vilanies which thou didst commit against him, and his holy *Laws*.

Within thee thine own *Conscience* (more than a thousand witnesses) shall accuse thee : the *Devils* who tempted thee to all thy lewdness, shall on the one side testify with thy *Conscience* against thee ; and on the other side, shall stand the *Holy Saints* and *Angels* approving *Christ's* Justice, and detesting so filthy a Creature. Behind thee an hideous noise of innumerable fellow-damned *Reprobates* rarrying for thy company. Before thee all the *World* burning in flaming fire. Above thee an ireful Judge of deserving vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fire and sulphurous mouth of the bottomless pit, gaping to receive thee. In this woful estate, to hide thy self, will be impossible ; (for on that condition, thou wouldst wish that the greatest rock might fall upon thee) to appear will be intolerable, and yet thou must stand forth, to receive, with other *Reprobates* this thy sentence ; Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.

Depart from me] There is a separation from all joy and happiness.

Ye

Ansel. 11.
Mandat.

Apoc. 6.
16, 17.

Bonavent.
postil.
Dom. 3.
post Pent.
Serm. 2.

Ye cursed] There is a black and direful
excommunication.

Into fire] There is a cruelty of pain.

Everlasting] There is the perpetuity of
punishment.

Prepared for the Devil and his Angels] Here are thy infernal tormenting, and tormented companions.

O terrible Sentence ! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood : against which a man cannot except, and from which a man can no where appeal : So that to the damned, nothing remains but *Hellish torments*, which knows neither ease of pain nor end of the time. From the *Judgment seat* thou must be thrust by *Angels* (together with all the damned *Devils* and *Reprobates*) into the bottomless lake of utter Darkness, that perpetually burns with fire and brimstone. Whereunto, as thou shalt be thrust, there shall be such weeping, woes, and wailing, that the cry of the company of *Korah, Dathan, and Abiram*, when the earth swallowed them up, was nothing comparable unto this howling: nay, it wil seem unto thee a *Hell* before thou goest into *Hell*, but to hear it. Into this bottomless Lake after that thou art once plunged, thou shalt ever be falling down, and never meet a bottom : and in it, thou shalt ever lament, and none shall pity thee : thou shalt always weep for pain of the fire, and yet gnash the Teeth for the extremity of Cold : thou shalt weep to think that thy miseries are past

Bonavent.

remedy : *thou shalt weep* to think that to repent is to no purpose : *thou shalt weep* to think how for the shadows of short pleasures, thou hast incurred *these sorrows* of eternal pains : *thou shalt weep* to see how *that weeping* it self can *nothing* prevail : yea, in *weeping*, thou shalt *weep* more tears than there is water in the *Sea*, for the water of the *Sea* is finite, but the *weeping* of a Reprobate shall be *infinite*.

There thy *lascivious eyes* shall be afflicted with sights of *ghastly Spirit* : thy *curious Ears* shall be affrighted with hideous noise of *howling Devils*, and the *gnashing teeth* of *damned Reprobates* : thy *dainty Nose* shall be cloyed with noysom stench of *Sulphur* : thy *delicate Taste* shall be pained with *intolerable hunger* : thy *drunken Throat* shall be parched with *unquenchable thirst* : thy *Mind* shall be tormented to think how for the love of *abortive Pleasures*, which perished e're they budded, thou so foolishly lost *Heavens Joys*, and incurredst *Hellish pains*, which last beyond eternity. Thy Conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his *Preachers* offered thee remission of sins, and the *Kingdom of Heaven* freely unto thee, if thou wouldst but believe and repent ; and how easily thou mightest have obtained Mercy in those days ; How near thou wast many times to have Repented, and yet didst suffer the Devil and the World to keep thee still in *Impenitency*, and how the day of mercy

mercy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for momentary Riches, *thou hast lost Eternal Treasure, and changed Heavens felicity, for Hells fury*; where every part of thy body without intermission of pain, shall be continually tormented alike.

In these Hellish Torments, thou shalt be for ever deprived of the beatifical sight of GOD, wherein consisteth the Sovereign good, and Life of the Soul. Thou shalt never see light, nor the least sight of joy, but lye in a perpetual Prison of utter Darkness: where shall be no Order, but Horrour; no Voice, but of Blasphemers and Howlers: no noise, but of Tortures and tortured: no society, but of the Devil and his Angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee: Where shall be punishment, *without pity*; misery, *without mercy*, sorrow, *without succour*; crying, *without comfort*; mischief, *without measure*; torment, *without ease*; where the Worm dieth not, and the fire is never quenched; where the wrath of God shall seize upon the soul and body, as the flame of fire doth on the lump of Pitch and Brimstone. In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of

Mat. 9.

thy pains. So that after thou hast endured them so many thousand years, as there are *grass on the earth, or sands on the sea shore,* thou art no nearer to have an end of thy torments, than thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a *thousand times so many thousand years,* thy damned soul could but conceive a hope that those her torments should have an end, this would be some comfort, to think that at length an end will come: But as oft as the *Mind* thinketh of this word *Never*, it is another Hell, in the midst of Hell.

This thought shall force the damned to cry *ούα, ούα*, as much as if they should say *ούα αεί, ούα αεί*, O Lord, not ever, not ever torment us thus. But their Conscience shall answer them as an *Eccho*, *αεί, αεί*, ever, ever. Hence shall arise their doleful *ούα*, woe, and *αλκ* for evermore.

This is that *second death*, the general perfect fulness of all cursedness and misery, which every damned Reprobate must suffer so long as *G O D* and his *Saints* shall enjoy *bliss* and *felicity* in Heaven for evermore.

Thus far of the *misery* of man in his state of *corruption*, unless that he be renewed by grace in Christ.

Now followeth the *knowledge of Mans self*, in respect of his state of *Regeneration* by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see, how happy a Godly man is, in the state of *renovation*, being reconciled to God in Christ.

The Godly Man, whose corrupt nature is renewed by grace in *Christ*, and become a new creature, is blessed in a threefold respect. First, In this life. Secondly, In his death. Thirdly, After death.

1. His *blessedness* during this life, is but in part, and that consists of seven things.

1. Because he is *conceived* of the Spirit in the womb of his Mother the Church: and is born not of blood, nor of the will of the flesh, nor of the will of man, but of God, who in Christ is his Father. So that the Image of God his Father is renewed in him every day more and more.

2. He hath, for the *merits* of Christ's sufferings, all his sins, *original* and *actual*, with the guilt and punishment belonging to them, freely and fully forgiven unto him. And all the *Righteousness* of Christ as freely and fully *imputed* unto him: and so God is *reconciled* unto him, and approved him as righteous in his sight and account.

3. He is freed from Satans bondage, and is made a brother of CHRIST, a fellow-heir of his Heavenly Kingdom and a spiritual King and Priest, and to offer up spiritual Sacrifices to God by Jesus Christ.

D 5

4. God

John 3. 5.
Gal. 4. 2, 6.
John 1. 2, 3.
Gal. 6. 7.
2 Cor. 9. 8.
Eph. 4. 2, 3, 19.
Col. 3. 10.

Ro. 4. 8. 25.
Rom. 8. 1, 2.
1 Pet. 2. 24.
Rom. 15. 19.
2 Cor. 5. 16.
Ro. 8. 33, 34.

Acts 16. 18.
Eph. 2. 2.
John 10. 17.
Rom. 8. 20.
Rom. 8. 19.
Apoc. 1. 6.
1 Pet. 2. 9.
Gal. 2. 17.

4. God *spareth* him as a man *spareth* his own Son that *serveth* him. And this *sparing* consists,

1. Not taking notice of every fault, but bearing with his infirmities, *Exodus* 34. Verse 6. 7. A loving Father will not cast his Child out of doors in his sickness.

2. Not making his punishment when he is chastened, as great as his deserts, *Psal.* 103. 10.

3. Chastning him moderately when he seeth that he will not by any other means be reclaimed, *2 Samuel* 7. Verse 14. 15. *1 Cor.* 11. 32.

In <

4. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience, and so preferring the willingness of his mind before the worthiness of his work, *2. Cor.* 8. 12.

5. Turning the curses which he deserved, to crosses and fatherly corrections; yea, all^a things, all^b calamities of this life, ^c death it self, ^d yea, his very sins unto his good.

5. God gives him his holy Spirit.

1. ^e Sanctifieth him by degrees throughout: ^f so that he doth more and more die to sin, and live to righteousness.

2. Affares him of his ^g Adoption, and that

^a Rom. 8. 28.

^b Psal. 89. 31

32.

Psal. 119. 71

Heb. 12. 10.

1 Cor. 12. 7.

1 Cor. 3. 21

& 15. 54. 55.

Heb. 1. 14. 15.

d Luke 22.

31. 32.

Psal. 51. 13.

14.

Ro. 5. 20. 27.

^e *1 Thes.* 5.

13.

^f *Ro.* 8. 5. 10

^g *Rom.* 8. 19

which

which

that he is by *Grace* the Child of God.

3. *Encourageth* him to come with^h boldness and confidence into the presence of God.
4. *Moveth* him without fear to say unto him, *Abba Father*.
5. *Powreth* into his heart the gift of *sanctified Prayer*.
6. *Perswadeth* him, that both he and his prayers are accepted and heard of God for Christ his *Mediators* sake.

7. Fills him with
 1. *Peace* of conscience.
 2. *Joy* in the holy Ghost; in comparison whereof all earthly joyes seem vile and vain unto him.

6. He hath a *recovery* of hisⁱ sovereignty over the *creatures*, which he lost by *Adams* fall: and from thence^k *free liberty* of using all things which God hath notⁱ restrained, so that he may use them with a *good^m conscience*. For to all things in Heaven and Earth, he hath a sureⁿ title in this life: and he shall have the *Plenary* and *peaceable^o* possession of them in the life to come. Hence it is that all *reprobates* are but usurpers of all that they possess, and have no^p place of their own but *Hell*.

7. He hath the assurance of Gods *Fatherly* care and protection day and night over him; which care consists in three things.

h Heb. 4. 16.
Eph. 3. 12.
Gal. 4. 6.
Ro. 8. 15. 16.
Zach. 12. 12.
Ro. 8. 16. 17
Rom. 5. 1.
and 15. 17.
Rom: 5. 3.
and 14. 27.

i Psal. 8. 5.
&c.
Heb. 2. 7, 8.
k 1 Col. 1. 1.
Rom. 14. 14.
Tim. 4. 2. &c
1 Cor. 9. 9.
20.
m 1 Cor. 3.
72, 23.
Heb. 1. 7.
n 1 Cor. 3.
22.
o Mat. 15.
24.
1 Pet. 1. 4.
p Acts 1. 25.

4. God spareth him as a man spareth his own Son that serveth him. And this sparing consists,

1. Not taking notice of every fault, but bearing with his infirmities, *Exodus 34. Verse 6. 7.* A loving Father will not cast his Child out of doors in his sickness.

2. Not making his punishment when he is chastened, as great as his deserts, *Psal. 103. 10.*

3. Chastning him moderately when he seeth that he will not by any other means be reclaimed, *2 Samuel 7. Verse 14. 15. 1 Cor. 11. 32.*

In <

4. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience, and so preferring the willingness of his mind before the worthiness of his work, *2. Cor. 8. 12.*

5. Turning the curses which he deserved, to crosses and fatherly corrections; yea, all^a things, all^b calamities of this life, ^c death it self, ^d yea, his very sins unto his good.

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^a Rom. 8. 28

^b Psal. 89. 31

32.

Psal. 119. 71

Heb. 12. 10.

¹ Cor. 12. 7.

^c 1 Cor. 3. 21

& 15. 54. 55.

Heb. 1. 14. 15.

^d Luke 22.

31. 32.

Psal. 51. 13.

14.

Ro. 5. 20. 27.

^e 1 Thes. 5.

13.

^f Ro. 8. 5. 10

^g Rom. 8. 19

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h Heb. 4. 16.
 Eph. 3. 12.
 Gal. 4. 6.
 Ro. 8. 15. 16.
 Zach. 12. 12.
 Ro. 8. 16. 17
 Rom. 5. 1.
 and 15. 17.
 Rom: 5. 3.
 and 14. 27.

i Psal. 8. 5.
 &c.
 Heb. 2. 7, 8.
 k 1 Cor. 1. 1.
 Rom. 14. 14.
 Tim. 4. 2. &c
 1 Cor. 9. 9.
 20.
 m 1 Cor. 3.
 22, 23.
 Heb. 1. 7.
 n 1 Cor. 3.
 22.
 o Mat. 15.
 24.
 1 Pet. 1. 4.
 p Acts 1. 25.

Mar. 6. 53.

2 Cor. 12.

14.

Psalm. 23.

Psalm. 34. 9.

10.

Heb. 5. 13.

Psalm. 34. 7.

Psalm. 91. 11

Isa. 1. 15.

Job 1. 10.

Psalm. 21. 15

Gen. 7. 8.

Psalm. 34. 19

1. In providing all things necessary for his soul and body concerning this life & that which is to come; so that he shall be sure ever, either to have enough, or patience to be content with that he hath.
2. In that God gives his *holy Angels* as *Ministers*, a charge to attend upon him always for his good; yea, in danger, to pitch their Tents upon him for his safety, where ever he be: Yea, GOD'S protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the Devil.
3. In that the eyes of the Lord are upon him, and his ears continually open to see his state, and to hear his complaint: and in his good time to deliver him out of all his troubles.

Thus far of the blessed estate of the godly and Regenerate man in this life. Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

V When God sends Death as his Messenger, for the Regenerate man, he meets him halfe the way to heaven.

for

for his ^a conversation, and ^b affection is there before him. *Death* is neither strange, nor fearful unto him. Not strange, because he ^c died daily : not fearful, because whilest he lived, he was dead ; and his life was ^d hid with God in Christ. To die, unto him therefore, is nothing else in effect, but to ^e rest from his labour in this world, to go ^f home to his ^g fathers house, unto the ^h city of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the great assembly and Church of the first born, to God the Judge of all, and to the spirits of just men made perfect, and to *JESUS* the Mediator of the New Testament. Whilest his body is sick, his Mind is sound : for, God ⁱ maketh his bed in his sickness, and strengtheneth him with Faith and Patience upon his bed of sorrow : And when he begins to enter into the way of all the world, he giveth (like ^k Jacob, Moses, and Joshua) to his children and friends, godly exhortations and counsels to serve the true God, to worship him truly all the days of their life. His blessed soul breatheth nothing but blessings, & such speeches as savor a sanctified spirit. As his outward man decayeth, so his inward man increaseth and waxeth stronger. When the speech of his tongue faultereth, the sighs of his heart speak louder unto God : when the sight of the eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, ^l but is bold to go out of the Body and

^a Phil. 20.^b Col. 3. 1.^c 1 Cor. 1.

31.

^d Col. 3. 5.^e Apoc. 14.^f 2 Cor. 5.

6.

^g Joh. 1. 14^h Heb. 12.

12. &c.

ⁱ Psa. 41. 3.^k Gen. 49.^l 2 Cor. 5.

3.

a Phil. 1. 23.

b Psal. 4. 12.

c Apoc. 6.

10.

d Apoc. 22.

10.

Job 14. 5.

f Psal. 31. 5.

g Luk. 2. 23.

Psal. 37. 37.

Ila. 57. 2.

h Psal. 31. 9.

Acts 7. 59.

i Mat. 18. 10.

Acts 13. 15.

and 27. 22.

k Luk. 16. 22.

l Mat. 8. 11.

Luk. 31. 18.

Acts 15. 10.

11.

Eph. 1. 10.

Heb. 11. 9. 10.

16. and 12.

21, 23.

Luke 19. 9.

and 9. 31.

m Psal. 91.

1.

Heb. 11. 14.

n Apoc. 14.

13. & 12, 12.

and to dwell with her LORD. He fighteth out with Paul, ^a Cupio dissolvi. I desire to be dissolved, and to be with CHRIST. And with David, ^b As the Hart panteth after the water-Brooks, so panteth my Soul after thee, O GOD. My Soul thirsteth for GOD, for the Living GOD; when shall I come and appear before GOD? He prayeth with the Saints, ^c How long O LORD, which art holy and True? ^d Come LORD JESUS, come quickly. And when the appointed time of his dissolution is come, ^e knowing that he goeth to his ^f father and redeemer in the peace of a good Conscience, and the assured perswasion of the forgiveness of all his sins, in the blood of the Lamb. He sings with blessed old Simeon his ^g nunc dimittis; Lord, now lettest thou thy servant depart in peace, &c. And surrenders up his Soul, as it were with his own hands, into the hands of his Heavenly Father, saying with David; Into thy hands, O Father, I commend my Soul, for thou hast redeemed me O Lord thou God of Truth. And saying with Stephen, Lord Jesus receive my Spirit: He no sooner yields up his sacred Ghost, but immediately his ^h holy Angels who attend upon him from his Birth, unto his Death, ^k carry and accompany his Soul into Heaven, as they did the Soul of Lazarus into Abrahams bosome. ^l which is the Kingdom of Heaven, whither only good Angels and good works do accompany the Soul; the one to deliver their ^m charge, the other to receive their ⁿ reward.

The

The Body in convenient time, as the sanctified ^o Temple of the HOLY GHOST, the ^p Members of CHRIST, nourished by his Body, the ^a price of the Blood of the Son of GOD, is by his fellow-brethren reverently laid to ^r sleep in his grave, as in the bed of Christ, in an assured hope to ⁱ awake in the Resurrection of the ^j Just, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect not only the Souls, but the very bodies of the faithful also are termed blessed.

To us far of the blessedness of the soul and body of the regenerate man in death. Now let us see the blessedness of the soul and body after death.

3. Meditations of the blessed estate of the regenerate man after death.

THIS estate hath three degrees.

1. From the day of Death, to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the sentence, which lasts eternally.

As soon as ever the Regenerate man hath yielded up his soul unto Christ, the holy Angels take her into their custody, & immediately ^r carry her into Heaven, and there present her ^a before Christ, where she is crowned with a ^x crown of Righteousness and Glory, not which she hath deserved by her good works, but which God hath

o 1 Cor. 15.
p 1 Cor. 6. 15
Mat. 6. 21.
q 1 Cor. 6.
22.
1 Pet. 1. 19.
r 1 Thes. 4.
14.
Acts 7. 6.
& 8. 2.
f Dan. 12. 1.
1 John 3.
21, 29.
Luk. 14. 14.
2 Thes. 4.
16, 17.
Apoc. 14. 13

t Luk. 16. 10
u Heb. 1. 24
and 22. 24.
x Tim. 4. 8.
Apoc. 3. 9.
1 Pet. 5.

hath promised of his free *goodness* to all those who of *love* have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy *Soul* ! which was wont to see but *misery* and *sinners*, now to behold the face of the *God of Glory* ! yea, to see *Christ* well comming thee, as soon as thou art presented before him by the holy *Angels*, with an *Eugene* *hine* *serve* ! *well done*, and *welcome* good and faithful servant, &c. enter into thy *Masters* joy. And what joy will this be, to behold *thousand thousands* of *Cherubins*, *Seraphins*, *Angels*, *Thrones*, *Dominions*, *Principalities*, *Powers*, All the *Holy Patriarchs*, *Priests*, *Prophets*, *Apostles*, *Martyrs*, *Professors*, and all the *souls* of thy *Friends*, *Parents*, *Husbands*, *Wives*, *Children*, and the rest of *Gods Saints*, who departed before thee in the true *Faith* of *Christ*, standing before *Gods Throne* in bliss and glory ? If the *Queen of Sheba* beholding the glory and attendance given to *Solomon*, as it were, *ravished* therewith, brake out and said ; *Happy are thy men, happy are these thy servants ; which stand ever before thee to hear thy wisdom !* How shall any soul be ravished to see her self by grace admitted to stand with this glorious Company ? to behold the blessed face of *Christ*, and to hear all the *treasures* of his *Divine wisdom* ! How shalt thou rejoyce to see so many *thousand thousands* welcoming thee into their *Heavenly Society* ! for as they all *rejoyced* at thy *conversion*, so will

Col. 1.6.

Eph. 1.12.

1 King. 10.

will they now be much more joyful to behold thy Coronation: and to see thee receive thy Crown, which was laid up for thee against thy coming. For there the Crown of Martyrdom shall be put on the head of a Martyr, who for Christs Gospels sake endured Torments: the Crown of Virginity on the head of a Virgin, which subdued Concupiscence; the Crown of Piety and Chastity on the head of them, who sincerely professed CHRIST, and kept their wedlock-bed undefiled; the Crown of good works on the good Alms-givers head, who liberally relieved the poor; the Crown of incorruptible glory on the head of those Pastours, who by their Preaching, and good example, have converted souls from the corruption of sin, to glorifie God in holiness of life. Who can sufficiently express the rejoycing of this Heavenly company, to see thee thus crowned with Glory, arrayed with the shining Robe of Righteousness, and to behold the Palm of Victory put into thy hand? Oh, what gratulation will there be, that thou hast escaped all the miseries of the world, the snares of the Devil, the pains of Hell, and obtained with them thy eternal rest and happiness? for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of God as himself. Yea, they have as many distinct joys, as they have companions of their joy. And in this joyful and blessed state, the Soul resteth with
Christ

Luke 15.

2 Tim. 4.
8.

Apoc. 7. 9.

Apoc. 7. 9.

Christ in Heaven, till the Resurrection: when as the number of *her* fellow-servants and brethren be fulfilled, which the Lord termeth but a little season.

The second Degree of mans blessedness after death is from the Resurrection to the pronouncing of the final Sentence. For at the last day.

^a 2 Pet. 3.

10, 12, 13.

^b 1 Cor. 15

52.

1 Thes. 4.

Job 5. 28.

Ezek. 37.

Rom. 8. 11

Rom. 5. 17

1 Cor. 16.

22.

Phil. 3. 10,

11.

1 Thes. 4.

14.

Mat. 19.

32.

Dan. 4. 12.

1 Thes. 4.

4.

Par est

potestas

Dei ad in-

stituendos

homines

Athenæ-

got.

Isa. 65. 10.

1. The Elementary Heavens, Earth, and all things therein, shall be ^a *Dissolved*, and purified with fire.

2. At the ^b sound of the last Trumpet, or *voice of Christ*, the Arch Angel, the very same bodies, *which the Elect had before* (though turned to dust and Earth) shall arise again. And in *the same instant*, every mans Soul shall re-enter into his own body by vertue of the Resurrection of *Christ*: *their Head*: and be made alive, and rise out of *their Graves*, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes, yet shall *the Elect* find it true at that day, *that not an hair of their head is perished*.

3. They shall come forth out of *their Graves*, like so many *Josephs* out of *Prison*, or *Daniels* out of *the Lions Den*, or *Janahs* out of *the Whales belly*.

4. All the Bodies of *the Elect* being thus made alive, shall arise in *that perfection of Nature*, whereunto they should have attained by their Natural temperament if no impediment had hindred: and in that vigor of age, that a perfect man is at about three

three and thirty years old, each in their proper sex. Whereunto Divines think the Apostle aludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulness of Christ.* Whatsoever imperfection was before in the body, as (*blindness, lameness, crookedness*) shall then be done away. *Jacob* shall not halt, nor *Isaac* be blind, nor *Leah* blear-ey'd, nor *Mephibosheth* be lame: for if *David* would not have the blind and lame to come into his house; much less will *Christ* have blindness and lameness to dwell in His Heavenly Habitation. *Christ* made all the Blind to see, the Dumb to speak, the Deaf to hear, the Lame to walk, &c. that came to him, to seek his grace on earth: much more will he heal all their imperfections, whom he will admit to his glory in Heaven. Among those Tribes, there is not one feeble: but the lame man shall leap as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old men, but of a perfect age or stature; the ἀνά-πλασις, or new Creation from death shall every where be more perfect than the πλασις, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have four most excellent and supernatural qualities: For,

Tertul. de Resurrect. cap. 6.
Hier. Ep. 27. & 6.
Aug. l. 12. de Civit. Dei, c. 17. & omnes Theolog. in 4. sent. dist. 44.
Eph 4. 1. Ita communiter credunt.
Theologi in 4. Sent. dist. 41.
Vide Aug de Civit. Dei, l. 22. c. 15. & 6.
Epsal. 105. 37.
Psal. 35. 6.

1. They

1 Cor. 15.
43.

1 Cor. 15.
41.

Isa. 65. 20.

Aug. En-
chir. 50.

Mat 13. 43

Dan. 2. 13.

Luk 9. 31.

Zach. 9. 10

1 Thes. 4.

17.

Exod. 34.

27.

Matth. 17.

Act. 6. 25.

2 Sam 18.

4.

Hest. 6. 4.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all *wants*, and *weaknesses*, and enabled to continue without the use of *Meat*, *Drink*, *Sleep*, and other former helps
2. In *incorruption*, whereby they shall never be *subject* to any manner of *imperfection*, *blemish*, *sickness*, or *death*.
3. In *Glory*, whereby their *bodies* shall *shine* as bright as the *Sun* in the *Firmament*, and which being made *transparent*, their *souls* shall *shine through*, far more *glorious* than their *bodies*. Three *glimpses* of which *glory* was seen: First, In *Moses* face: Secondly, In the *Transfiguration*: Thirdly, In *Stephens* countenance. Three *instances* and *assurances* of the *glorification* of our *bodies*, at that *glorious* day. Then shall *David* lay aside his *Shepherds weed*, and put on the *Robe* of the *Kings Son Jesus*, not *Jonathans*. Then every true *Mordecai* (who mourned under the *Sackcloth* of this corrupt *fl-esh*) shall be arrayed with the *Kings Royal Apparel*, and have the *Crown Royal* set upon his *head*, that all the world may see how it shall be done to him whom the *King of Kings* delighteth to *honor*. If now the rising of one *Sun* makes

makes the Morning so glorious; how glorious shall that day be, when innumerable million of millions of bodies of Saints and Angels shall appear more glorious than the brightness of the Sun! the body of Christ in glory surpassing all.

4. In Agility, whereby our bodies shall be able to ascend, and meet the Lord at his glorious coming in the Air, as Eagles flying unto their blessed Carcass. To this agility of the Sains glorious bodies, the Prophet alludes, saying, *They shall renew their strength: they shall mount up with wings as Eagles: they shall run and not be weary; they shall walk, and not faint;* And to this state may that saying of Wisdom be referred: *In the time of their vision they shall shine, and run to and fro, as Sparks amongst the stubble.*

And in respect of these four qualities, Paul calleth the raised bodies of the Elect, *Spiritual*; for, they shall be spiritual in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of mortality lower than Angels; yet surely when God shall thus crown him with glory and honour, I cannot see, how man shall be any thing inferior to Angels. For, are they Spirits? So is Man also in respect of his Soul; yea,

Ubi volet spiritus, ibi erit & corpus, August. Mat. 24.

28, Isa. 50. 31. Wisd. 3. 7. 1 Cor. 15. 46.

Spiritualia post resurrectionem erunt corpora, non quia corpora esse desistant, sed quia spiritu vivificante subsistent. Aug. l. 13. de Civit. Dei 22. Psal. 8. 5.

Phil. 3. 21. yea, more than this; they shall have also a spiritual body, *fashioned like unto the glorious body* of the Lord Jesus Christ, in whom Mans Nature is exalted by a personal union, into the *Glory of the God-head*, and individual Society of the *bles- sed Trinity*. An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *Spirits* appointed to be *Min- isters* unto the *Elect*: and as many of them, who at the first disdained this Office, and would not keep their first standing, were for their Pride hurled into Hell. This lesseneth not the *Dignity of Angels*, but extols the greatness of Gods Love to Man- kind.

But as for all the *Elect*, who at the se- cond and sudden Coming of Christ, shall be found *quick and living*, the ^a fire that shall burn up the corruption of the world, and the works therein, shall in a ^b moment in the twinkling of an eye, overtake them as it ^c finds them, either grinding in the Mill of proviſion, or walking in the Fields of pleasure, or lying in the bed of ease: and so (burning up their dross and corruption) of mortal make them immortal bodies: and this change shall be unto them instead of death.

Then shall the soul with joyfulness greet her body, saying. O well met again, my dear sister. How sweet is thy voice! How comely is thy countenance, having lien hid so long in the clefts of the rocks, and in the secret places

^a 2 Pet. 3.

10, 11, 12.

^b Luke 17.

31.

^c 1 Cor. 15

51.

The *Elect* souls Apo- strophe to the body, at their first meet- ing in the Resurre- ction.

Cant. 2.

14.

places of the *Grave*; thou art indeed an habitation fit, not only for me to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as *his Temple* for ever. The winter of our affliction is now past: the storm of our misery is blown over and gone. The Bodies of our Elect brethren appear more glorious than the Lilly-flowers on the earth the time of singing *Hallelujahs* is come, & the voice of the Trumpet is heard in the land. Thou hast been my yoke-fellow in the Lords labours, and companion in persecutions and wrongs for *Christ* and *his Gospels sake*; now shall we enter together into our Masters joy. As thou hast born with me the *Cross*, so shalt thou now wear with me the *Crown*. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, aye *blessed be that God!* who (when yonder Reprobates spent their whole time in pride, fleshly lusts, eating, drinking, and prophane vanities) gave us grace to joyn together in *watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, relieving the poor, exercising (in all humility) the Works of Piety to GOD, and walking conscionably in the duties of our calling towards men*. Thou shalt anon hear no mention of thy sins, for they are remitted and covered, but every good Work, which thou hast done for the *Lords sake*, shall be rehearsed, and rewarded.

Psal. 32. 2.

Chear

Dan 9.21.
&c.

Luke 41.
28.

Can 2.1,3.
verse 17.

Luke 17.
34,35,36.
1 Thes. 4.
17.

1 Cor. 6.
1, 2.
2 Cor. 6.
2, 3.

Apoc. 22.
12.

Rom. 26.2.
2 Cor. 9.6.
Joh. 14.1.

Cheer up thy heart, for thy Judge is
flesh of thy flesh, and bone of thy bone.
Lift up thy head, behold these glorious
Angels, like so many *Gabriels* flying to-
wards us, to tell us, *that the day of our Re-*
demption is come, and to convey us in the
Clouds, to meet our Redeemer in the Air.
Lo, they are at hand: *Arise therefore, my*
Dove, my Love, my fair One, and come away.
And so like *Roes* or young *Harts*, they run
with *Angels* towards *Christ*, over the
trembling mountains of *Berber*.

6. Both *quick* and *dead* being thus *revi-*
ved and *glorified*, shall forthwith (by the
Ministry of Gods holy Angels) be gathered
from *all the quarters* and *parts of the world*,
and caught up together in the *Clouds*, to meet
the *Lord in the Air*, and so shall come with
him, as a part of his glorious train, to judge
the *Reprobates* and *evil Angels*. The *twelve*
Apostles shall sit upon *twelve Thrones* (next
Christ) to judge the *twelve Tribes* (who re-
fused to hear the Gospel preached by their
Ministry) and all the *Saints* (in honour
and order) shall stand next unto them, as
Judges also, to judge the *evil Angels* and
earthly minded men. And as every of them
received grace in this life, to be more
zealous of his glory, and more faithful in
his service than others: so shall their glory
and reward be greater than others in that
day.

The place whither they shall be gathered
unto *Christ*, and where *christ* shall sit in
Judgment, shall be in the *Air*, over the
valley

Valley of *Jehosaphat*, by Mount *Olivet* near unto *Jerusalem*, Eastward from the Temple, as it is probable for four reasons.

1. Because the holy Scripture seems to intimate so much plain words, *I will gather all Nations into the valley of Jehosaphat, and plead with them there. Cause thy mighty one to come down, O Lord: let the Heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the Heathen round about. Jehosaphat* signifieth the Lord will judge. And this Valley was so called, from the great victory which the Lord gave * *Jehosaphat*, and his people over the *Ammonites*, *Mabites*, and inhabitants of *Mount Seir*. Which victory was a Type of the final victory, which *Christ*, the supreme Judge shall give his *Elect* over all their enemies in that place, at the last day, as all the *Jews* interpret it. See *Zach. 14. 4, 5. Psal. 51. 1, 2, &c.* all agreeing, that that place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* Crucified, and put to open shame; so over that place his glorious Throne should be erected in the Air, when he shall appear in Judgment, to manifest his Majesty and Glory. For it is meet that *Christ* should in that place judge the World with righteous Judgment, where he himself was unjustly judged and condemned.

3. Because, that seeing the *Angels* shall be sent to gather together the *Elect* from the four winds, from one end of Heaven to the

E

other:

1 *Thef. 4. 17.*
Joel 3. 1, 2,
&c. v. 11, 12.
 2 *Chron. 20.*
 29.

* Near this Valley was Mount *Moriah*, where *Abraham* sacrificed *Isaac*, *Gen. 22.* *Jacob* saw *Angels* ascending and descending on a ladder, *Gen. 28.* the Angel put up his sword, and fire from Heaven, burnt up the sacrifice in *Araunah's* floor.
 2 *Sam. 24.* *Solomon* builded the Temple,
 2 *Chro. 3. 1.* *Christ* preached the Gospel, suffered his passion, and entred into his glory. *Carth. in Gen. 28,*

* The Sea beyond Jordan towards Tyrus, cutteth the midst of the world. And Ezech. saith of Jerusalem. In medio gentium posui eam. That from Sion, as from a Centre, the Law should be published to all Nations, and there all Nations shall be judged according to the Law.

Rom. 2. 12.

Acts 1. 11.

Richard. de villa nova.

Tho. in 2.

Scut. Dist.

47. 18.

Mat. 13. 31.

Jude 14.

Apoc. 20.

11, 12.

Mat. 19. 28.

Hill. in Cant

11. Ans. in

Mat. c. 25.

Al. 145. 2.

112. 28. 21.

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4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from Mount Olivet, which is over the Valley of Jehosaphat, so shall he in like manner come down from Heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard* and *Alexander Hales*.

5. Lastly, When *Christ* is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him: and the body of *Christ* in glory and brightness surpassing them all: The Reprobates being separate, and remaining beneath upon the earth, (for the right hand signifyeth a blessed, the left hand a cursed estate) *Christ* will first pronounce the sentence of *absolution*, and bliss upon the *Elect*; First, because he will thereby increase the grief of the *Reprobate* that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgment*. And thus from his Throne of Majesty in the Air, he shall (in the sight and hearing of all the World) pronounce unto his *Elect*, Come ye blessed of my Father, inherit the Kingdom.

Kingdom prepared for you from the beginning of the world, &c.

Come ye] Here is our blessed union with Christ, and by him, with the whole Trinity.

Blessed] Here is our absolution from all sins, and our plenary endowments with all grace and happiness.

Of my Father] Here is the Author, from whom, by Christ proceeds our felicity.

Inherit] Here is our Adoption.

The Kingdom] Behold our Birth right in possession.

Prepared] See Gods Fatherly care for his chosen:

From the foundation of the world] O the free, eternal, unchangeable Election of God !

How much are those souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they had done either good or evil.

For I was hungry, &c.] O the Goodness of Christ, who takes notice of all the good works of his Children, to reward them ! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself ! Come ye to me, in whom ye have believed before ye saw me ; and whom ye have loved and sought for with so much devotion, and through so many tribulations ; Come now, from labour, to rest ; from disgrace, to glory ; from the jaws of Death, to the joys of eternal Life.

E 2

For

Ad pœnas tardus

Deus est, ad præmia velox.

Mat. 25. 34.

Rom. 9.3.

Joh: 20.

29. 1 Pet. 1.8.

- Mat. 5 11. For my sake ye have been *railed upon, reviled, and cursed*. But now it shall appear to all these *curled Esaus*, that you are the true *Jacobs*, that shall receive your heavenly *Fathers blessing*: and blessed shall you be. Your *Fathers, Mothers, and nearest kindred* forsook, and cast you off, for my *Truths sake* which you maintained: but now my *Father* will be unto you a *Father*. and you shall be his *Sons and Daughters* for ever.
- Psal. 27. 10. You were cast out of your *lands & livings*, and forsook all for my sake and the *Gospels*.
- Mar. 19. 29. But that it may appear that you have not *lost your gain*, but *gained by your loss*: instead of an *earthly inheritance & possession*, you shall possess with me the inheritance of my *heavenly Kingdom*: where you shall be for love, *Sons*; for birth-right, *Heirs*; for dignity, *Kings*; for holiness, *Priests*; and you may be bold to enter into the possession thereof now, because my *Father* prepared and kept it for you, ever since the *first foundation of the world was laid*.
- John 20. 17. Immediately after this sentence of *absolution and benediction*, every one receiveth
- 2 Tim. 4 8. his *Crown*, which *Christ the Righteous*
- 1 Pet. 5. 4. *Judge* puts upon their heads, as the reward
- Apoc. 4. 5. which he hath promised of his *grace and mercy*, unto the *Faith and good Works* of
- Apoc. 4 10. all them that loved his appearing. Then every one taking his *Crown* from his *Head*, shall lay it down (as it were) at the feet of *Christ*; And prostrating themselves, shall with one heart and voice, in an heavenly sort and comfort, say: *Praise, and*

and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and Tongue, and people and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore. Amen.

Then shall they sit in their Thrones and Orders. as Judges of the Reprobates, and evil Angels: by approving, and giving testimony to the righteous sentence and judgment of Christ the supreme Judge.

After the pronouncing of the Reprobates sentence of condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elect unto his Father, Behold, O righteous Father, those are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the world hated them, because they were not of the world, even as I was not of the world. And now Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdom to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and

1 Cor. 1.

2. &c.

Mat. 13.

13.

Joh. 17.

11, 14, 23,

24.

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16.

1 Cor. 15.

24.

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2. &c.

Mat. 13.

13.

Joh. 17.

11, 14, 23,

24.

Joh. 12.

16.

1 Cor. 15.

24.

supreme Head of the Church, he suppressed his enemies, and ruled his faithful people by his Spirit, Word, and Sacraments. So that his Kingdom of Grace over his Church in this world ceasing; he shall rule immediately as he is God, equal with the Father, and the Holy Ghost, in his Kingdom of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifested; so that as he is God, he shall from thenceforth in all fulness, without all external means, rule all in all.

From this *Tribunal Seat*, *Christ* shall arise, and with all his glorious company of *Elect Angels & Saints*, he shall go up *triumphantly* in order and array, unto the *Heaven of Heavens*, with such an heavenly noise and Musick, that now may that song of *David* be truly verified, *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is King of all the Earth, he is greatly to be exalted.* And that *Marriage song of John: Let us be glad and rejoyce, and give honour to him: for the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelujah; for the Lord God omnipotent reigneth.*

The third and last degree of the blessed estate of *Regenerated Man* after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations

Psal. 47.

5, 6.

Verse 7.

Verse 8.

Meditations of the blessed estate of the Regenerate man in Heaven, after he hath received the sentence of Absolution, before the Tribunal Seat of Christ, at the last day of Judgment.

Here my Meditation dazleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent blifs, and eternal weight of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt heirs into that everlasting Kingdom of Joy.

Notwithstanding, we may take a scantling thereof, thus :

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects :

1. Of the *Place*.
2. The *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. *Of the Place.*

The place is the * *Heaven of heavens*, or the * *third Heaven* called *Paradise* : whither *Christ* (in his humane Nature) ascended *far above all visible Heavens*. The *Bridegrooms Chamber*, which by the firmament, as by an azured curtain spangled with

2 Cor. 4.

17.

Rom. 8. 8

Rom. 8. 17.

* 1 King. 8.

* 2 Cor.

12. 24.

Psal. 19 5.

Mat. 25. 10

Apoc. 21.

2, &c.

Vers 24.

& 27.

Verse 18.

Verse 11.

Verse 19,

20.

Verse 21.

Verse 12,

13.

Verse 27.

Verse 16.

Apoc. 11.

1, 2.

with glittering *Stars*, and glorious *Planets*, is hid, that we cannot behold it with these corruptible eyes of *Flesh*; The *Holy Ghost* (framing himself to our weakness) describes the glory of that place, (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the *Heavenly Jerusalem*, Where only *God* and his people (who are saved and written in the *Lambs book*) do inhabit: all built of pure *Gold*, like unto clear glass or *Chrystal*: the walls of *Jasper stone*, the foundation of the walls, with twelve manner of precious stones, having twelve gates, each built of one pearl: three gates towards each of the four corners of the world: and at each gate an *Angel*, (as so many *Porters*) that no unclean thing should enter into it. It is four-square, therefore perfect, the length, the breadth, and height of it are equal, 12000 furlongs every way: therefore glorious and spacious: Through the midst of her streets ever runneth the pure River of the water of *Life*, as clear as *Chrystal*: therefore wholesome. And of either side the River is the *Tree of Life*, ever growing: which beareth twelve manner of fruits, and gives fruit every month: therefore fruitful. And the leaves of the Tree is health to the Nations: therefore healthy. There is therefore no place so glorious by Creation; so beautiful with delectation; so rich in possession; so comfortable for habita-

habitation. For there the King is Christ ; the Law is love ; the honour, verity ; the peace, felicity ; the life, eternity. There is light without darkness ; mirth without sadness ; health without sickness ; wealth without want ; credit without disgrace ; beauty without blemish ; ease without labour ; riches without rust ; blessedness without misery and consolation that never knows end. How truly may we cry out (with *David*) of this City, *Glorious things are spoken of thee, O thou City of God*, and yet all these things spoken are but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far , as that no tongue is able to express, nor heart of man to conceive the glory thereof, as witnesseth *S. Paul*, who was in it, and saw it. O let us not then dote so much upon these *wooden Cottages* and houses of *moulding clay*, which are but tents of ungodliness, and habitations of sinners : but let us look rather, and long for this *Heavenly City*, whose builder and maker is God, which he (who is not ashamed to be called our God) hath prepared for us.

Psal. 87. 3.

2 Cor. 12. 4

1 Cor. 2. 5

Heb 11. 10

Heb. 11. 6.

2 Of the Object.

THe blisseful and glorious object of all intellectual and reasonable creatures in Heaven is the *Godhead*, in *Trinity of Persons* : without which, there is neither joy, nor felicity : but the very fulness of joy consisteth in enjoying the same.

E 5

This

* Visio dei
beatifica so-
la est sum-
mum bonum
nostrum:

Aug. li. de
Trin. c. 13.
* Fecisti nos
domine ad
te: inque-
tum igitur
est cor no-
strum, donec
requiescat
in te. Aug.
Caus. 1. cap.
1. &.

Exod. 33. 13
Psal. 67. 1. &
80. 1.
Phil. 3. 8. 11.

Phil. 1. 23.

John 17. 14.

Exod. 24. 20
Exod. 33. 31
1 Cor. 13. 12

2 Cor. 3. 18.
1 John 3. 2.

This *Object* we shall enjoy two ways.

1. By a *Beatifical vision* of God.

2. By possessing an *immediate communion* with this divine nature.

The **beatifical vision* of God is that only, that can content the infinite mind of man.

* For every thing tendeth to his center; God is the center of the soul: therefore (like *Noahs Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unless he might see the face of God. Therefore the whole Church prayeth so earnestly: God be merciful unto us, and cause his face to shine upon us. When *Paul* once had seen this blessed sight, he (ever after) counted all the riches, and glory of the world (in respect of it) to be but dung: and all his life after was but fighting out, *Capis dissolvi, I desire to be dissolved, and to be with Christ*. And Christ prayed for all his Elect in his last prayer: that they might obtain this blessed vision; Father, I will that they which thou hast given me be (where?) even where I am: (to what end?) that they may behold that my glory, &c. If *Moses* face did so shine when he had been with God but forty days, and seen but his back parts: How shall we shine, when we shall see him face to face for ever? and know him as we are known, and as he is? Then shall the soul no longer be termed *Marah, bitterness*, but *Naomi, beautyfulness*: for the Lord shall turn his short bitterness,

Bitterness, to eternal beauty and blessedness,
Ruth 1. 20.

The second means to enjoy this object, is by having an *immediate* and an *eternal communion* with God in Heaven. This we have, first by being (as members of Christ) united to his *Man-hood*, and by the *Man hood* (personally united to the Word) we are united to *him*, as he is God : and (by his God-head) to the *whole Trinity*. Reprobates at the last day shall see God (as a *just Judge*,) to punish them ; but (for lack of this Communion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Devils (when they saw Christ) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the most High God?* but (by vertue of this Communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz :) *Serad, O Christ, the wing of the garment of thy mercy over thine handmaid : for thou art my kinsman.* This Communion God promised Abraham, when he gave himself for his great reward ; And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul cypresseth in one word, saying : *That God shall be all in all unto us.* Indeed God is now all in all unto us ; but by means and in a small measure. But in heaven, God himself immediatly (in fulness of measure, without all means) will be unto us *all the good things*, that our souls and bodies can wish or desire. *He himself*

Mat. 8. 25.

Ruth 3. 9.

John 17.
20, 21.

1 Cor. 17.
22.

Anima ani-
ma erit De-
us. Bern. non
potest sum-
mus rerum
conditer in
se non habe-
re quæ rebus
a se conditis
de lid :
quemadmo-
dum sol a-
stris. Hago.
l. 5. de ani-
ma. c. 15.

Apoc. 21. 23

Seneca de
beneficiis. l.
2. c. 19.

self will be sa'vation and joy to our souls,
life and health to our bodies, beauty to our
eyes, musick to our ears, honey to our
mouth, perfume to our nostrils, meat to
our bellies, light to our understanding, con-
tentment to our wils, and de'light to our
hearts : and what can be lacking, where
God himself will be the *soul of our souls* ?
Yea, all the strength, wit, pleasures, virtues,
colours, beauties, harmony, and goodness,
that are in men, beasts, fishes, fowls, trees,
herbs, and all creatures, are nothing but
sparkles of those things, which are in infi-
nite perfection in God. And *in him* we shall
enjoy them in a far more perfect and
blessed manner. *He himself* will then sup-
ply their use; yea, the best creatures (which
serve us now) shall not have the honour
to serve us then. There will be *no need*
of the Sun, nor of the Moon, to shine in
that City : for the glory of God doth light it.
No more will there be any need, or use of
any creature, when we shall enjoy the *Crea-*
tor himself.

When therefore we behold any thing
that is excellent in any creatures, let us say
to our selves, how much more excellent is
he, who gave them this excellency ?
When we behold the wisdom of men,
who over-rule creatures stronger than
themselves ; *out-run* the Sun and Moon
in discourse, prescribing many years be-
fore, in what courses they shall be *ec'ipsed*,
let us say to our selves, how admirable is
the wisdom of God, whomade men so wise!
when

when we consider the strength of *Whales* and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*, let us say to our selves how *strong*, how *mighty*, how *terrible* is that God that makes these mighty and fearful Creatures ! When we taste things that are delicately *sweet*, let us say to our selves, O how *sweet* is that God, from whom all these creatures have received their *sweetness* ! When we behold the admirable colours which are in *Flowers*, and *Birds*, and the lovely beauty of *Women*, let us say, how *fair* is that God, that made these so *fair* !

And if our loving God hath thus provided us so many excellent delights, for our passage through this *Bosom* or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the *Palace* of our *Masters* joy ! How shall our souls be there ravished with the love of so *lovely* a *God* ! So glorious is the *object* of heavenly *Saints* : So amiable is the sight of our gracious *Saviour*.

Judg. 25.

3. Of the *Privileges* which the *Elect* shall enjoy in *Heaven*.

BY reason of his Communion with God, the *Elect* in *Heaven* shall have four super-excellent *privileges*.

1. They shall have the *Kingdom* of *heaven* for their inheritance : and they shall be free *Denizens* of the *Heavenly Jerusalem*.

St. Paul (by being a free Citizen of *Rome* escaped

Mat. 25.

1 Pet. 1 4.

Eph. 2. 19.

Heb 12. 22

Act 22. 26

A^{ct}.21.28

1 Pet.1.18

escaped whipping; but they who are once *free Citizens* of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedome was bought for us, not with a great sum of money, but with the *precious* blood of the Son of God.

Apo.5.10.

1 Pet.2.9.

Ro.16.10.

1 Pet.2.5.

Heb.13.15

2. They shall be all *Kings* and *Priests*, *spiritual* Kings to Reign with CHRIST, and to triumph over Satan, the World, and Reprobates; and *spiritual* Priests to offer unto God the spiritual sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Roabes. Oh what a comfort is this to *poor Parents*, that have many Children! If they breed them up in the fear of God, and to be true Christians: then are they Parents to so many *Kings* and *Priests*.

Mat.13.43

Phil.3.2.1.

A^{ct}.12.15

Luk.2.13.

Mark.9.3.

3. Their bodies shall *shine* as the brightness of the *Sun* in the firmament; like the glorious body of Christ, which shined *brighter* than the Sun at Noon, when it appeared to Saint Paul. A glimpse of which glorious brightness appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious* body, yea, a *spiritual* body; not in *substance*, but in *quality*: preserved by *spiritual* means, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more *vile* than a carrion) should thus arise in
glory

1 Cor.15.

43 ver.44.

1 Thes.4.1

glory, like unto the body of the Son of God !

4. Lastly, they (together with all the holy angels) *there*, keep (without any labour to distract them) *a perpetual Sabbath*, to the glory, honour, and praise of the aye blessed Trinity, for the *creating, redeeming, and sanctifying* of the Church : And for his power, wisdom, justice, mercy, and goodnesse in the *government* of Heaven and Earth. When thou hearest a sweet consort of *Musick*; meditate how happy thou shalt be, when (with the Quire of heavenly *Angels and Saints*) thou shalt sing a part in that spiritual *Hallelujah*. in that *eternal blessed Sabbath*; where there shall be such variety of pleasures, and *satiety* of joyes, as neither know *tediousness* in doing, nor *end* in delighting.

4. Of the effects of these prerogatives.

From these prerogatives there will arise to the Elect in heaven, five notable effects.

1. **T**hey shall *know* God, with a perfect *knowledge*, so far as Creatures can possibly comprehend the *Creator*. For there we shall see, the *Word*, the *Creatour* : and in the *Word*, all *creatures* that by the *Word* were *created* : so that we shall not need to learn (of the things which were *made*,) the knowledge of *him* by whom *all* things were *made*. The
excel-

1 Cor. i. 10
Aug. soliloq. cap. 16
Nihil notum in terra, nihil ignotum in cœlo.

1 Cor. 13. 12.

2 Cor. 3. 16.

Res vera
sunt immun-
do invisibili
in mundo
visibili um-
bra rerum.
Herm.

excellentest creatures in this life are but as a *dark veil*, drawn betwixt God and us : but when this veil shall be drawn aside, then shall we see God *face to face*, and *know him as we are known*.

We shall know the power of the *Father*, the wisdom of the *Son*, the *Grace* of the *Holy Ghost*, and the invisible nature of the blessed *Trinity*. And in him we shall know not only all our *friends* (who died in the faith of Christ) but also all the faithful that ever were, or shall be. For,

Luke 13. 28.

1. Christ tels the Jews, that they shall see *Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God* : therefore we shall know them.

Gen. 2. 25.

2. *Adam* in his innocency knew *Eve* to be *bone of his bone*, and *flesh of his flesh*, as soon as he awaked ; Much more then shall we know our kindred ; when we shall awake *perfected and glorified* in the resurrection.

Mat. 27. 13.

3. The Apostles knew *Christ* after his resurrection, and the *Saints which rose with him, and appeared in the holy City*.

Mat. 17. 4.

4. *Peter, James, and John* knew *Moses* and *Elias* in the transfiguration : how much more shall we know one another, when we shall be all glorified ?

Luke 16. 28.

5. *Dives* knew *Lazarus* in *Abraham's bo-
some* : much more shall the Elect know one another in heaven.

Mat. 19. 28.

6. Christ saith, that the twelve *Apostles* shall sit upon twelve *Thrones* to judge (at that day) the twelve *Tribes* : therefore they shall

shall be known, and consequently the rest of the Saints.

7. Saint Paul saith, that at that day we shall know as we are known of God; and Augustine (out of this place) comforteth a Widow, assuring her that as in this life, she saw her Husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts, and imaginations. Then Husbands and Wives, look to your actions and thoughts, For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The Faithful in the Old Testament are said to be gathered to their Fathers; therefore the knowledge of our friends remains.

9. Love never falleth away: therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be a declaration of the just judgments of God, when he shall reward every man according to his works; and if every mans works be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) Every man shall appear, to account for the work that he hath done in his body, &c. See Wisdom, Chapter 5. Verse 1. Though the respect of diversities of degrees and calling in Magistracy, Ministry, and

1 Cor. 6. 2.

1 Cor. 13.

12.

Aug. ad Italiam vidualam, Epist. 6.

Gen. 25.

35.

2 Reg. 22.

1 Cor. 13.

3.

Rom. 2. 5.

Apoc. 22.

12.

Eccles. 11.

16.

Rom. 2. 12

Mat. 12.

36.

2 Cor. 5.

10.

1 Cor. 15.
24, 28.

and *Oeconomy* shall cease ; yea, Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as he is *God* equal with the Father, and the *Holy Ghost*.

1 Cor. 13.
11.

The greatest *knowledge* that men can attain unto in *this life*, comes as far short of the *knowledge* which we shall have in *Heaven*, as the knowledge of a *child* that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long be Students of this *University*. For all the light by which we know any thing in this world, is nothing but the very *shadow of God* : But when we shall know God in Heaven, we shall (in him) know the manner of the work of the *Creation*, the *mysteries* of the work of our *Redemption* : yea, so much knowledge as a Creature can possibly conceive and comprehend of the *Creator*, and his works. But whilst we are in this life, we may say with *Job*, *How little a portion bear we of him ?* And assure our selves with *Syrachides*, that, *There are greater things than these be, and that we have seen but a few of Gods works*

Lumen est
umbra Dei
& Deus est
lumen lu
minis, Pla-
to, Poli. 6.

Job 26. 14.
Eccles. 42.
32.

2. They shall love God with a *perfect* and *absolute love*, as possibly a creature can do. The manner of loving God, is to love him for himself: the *measure* is to love him *without measure*. For in this life (*knowing God but in part*) we love him but in *part* : but when the *Elect* in Heaven shall *fully* know God, then they will *perfectly* love

love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasure. At thy right hand (saith David) there are pleasures for evermore; Yea, they shall drink (saith he) out of the rivers of pleasures. For as soon as the soul is admitted into the actual fruition of the beatifical Essence of God: she hath all the goodness, beauty, glory, & perfection of all Creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable. If any delight in fairness, the fairest beauty is but a dusty shadow to that: he that delights in pleasures, shall there find infinite varieties, without either interruption of grief, or distraction of pain: He that loveth honour, shall there enjoy it, without the disgrace of cankered envy: he that loveth treasure shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance; health that no sickness shall impair; and life that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures, and comforts, the dark and narrow womb, wherein thou wast conceived a child: so much doth the world to come exceed in joys, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated!

4. They

Psal. 16.

II.

Psal. 36. 8.

4. They shall be replenished with an *unspeakable joy*; *In thy presence* (saith David) *is the fulness of joy*. And this joy shall arise chiefly from the vision of God, and partly from the sight of all the holy *Angels*, and blessed *Souls* of just and perfect men, who are in bliss and glory with him.

But especially from the blissful sight of Jesus, the *Mediator* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chief cause of our bliss and joy. If the *Israelites* in *Jerusalem* *shouted for joy, that the earth rang again, to see Solomon crowned*. how shall the *Elect* rejoice in Heaven, to see Christ (the true *Solomon*) adorned with glory? If *John Baptist* at his presence *did leap in his Mothers Womb for joy*; how shall we exult for joy, when he will be, not only *with us*, but *in us* in Heaven? if the *Wit-men* rejoiced so greatly to find him a *Babe lying in a manger*: how great shall the joy of the *Elect* be, to see him sit (as a King) in his *celestial Throne*? If *Simeon* was glad to see him an *Infant*, in the *Temple*, presented by the hands of the *Priests*; how great shall our joy be, to see him a *King*, ruling all things at the right hand of his *Father*? If *Joseph* and *Mary* were so joyful to find him in the *midst* of the *Doctors*, in the *Temple*; how glad shall our souls be, to see him sitting as *Lord* among *Angels* in Heaven? This is that joy of our Master, which (as the Apostle saith) *the eye hath not seen, the ear hath not heard, nor the heart*

Heb. 12.
24.
1 Reg 1.
40.
Luk. 1. 44.
Joh. 17.
22.
Mat. 2. 10.
Luk. 2. 18.
Luk. 2. 40.
Facilius
dicere pos
sumus quid
ibi non sit
quam quid
ibi sit.
Aug de
Sym lib. 7.
1 Cor. 2. 9
Mat. 25.
21.

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heart of man cannot conceive: which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious estate *for evermore*. Therefore it is termed *everlasting* life: and Christ saith, *that our joy shall no man take from us*. All other joys (be they never so great) have an end. *Abasuerus* feast lasted an hundred and eighty days; but he, and it, and all his joys are gone. For mortal man to be *assumed* to heavenly glory to be *associated* to Angels, to be *satisfied* with all delights and joys, (but for a time) were much: but to enjoy them *for ever* without intermission of end, who can *hear* it, and not *admire* it, who can *muse* at it, and not be *amazed* at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the *riches* and *pleasures* of this life to be but *less* and *dung*, in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions.

Christ calleth all *Christians Merchants*, Luke 19. And eternal life, a precious *Pearl*, which a wise Merchant will purchase, though it cost him *all that he hath*, Matth. 13.

Alexander hearing the report of the great riches

John 16.
22.

Hest. 1. 3.

Phil. 3. 8.

Acts 2. 28.

Plutarch.
Apoph.
Regum.

riches of the Eastern Country, divided forthwith among his Captains and Soldiers all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing; *Alexander* answered, That he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* had left him in *Macedonia*. And should not Christians then prefer the eternal riches of Heaven, so greatly renowned (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

Heb. 11.
10, 1, 6.

Psal. 48.
10.
1 Kings
19. 4.

1 Kings
2. 15.
Phil. 1. 23.

Mat. 17. 4.

Joh. 17. 5.

Abraham and *Sarah* left their own Country and possessions, to look for a City, whose builder and maker is God: and therefore bought no land, but only a place of burial. *David* preferred one day in this place, before a thousand elsewhere; yea, to be a Door-keeper in the House of God, rather than to dwell in the richest Tabernacles of wickedness. *Elias* earnestly besought the Lord, to receive his soul into his Kingdom, and went willingly (though in a fiery Chariot) thither; *Saint Paul* (having once seen Heaven) continually desired to be dissolved, that he might be with Christ. *S. Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying, Master, it is good for us to be here. How much better doth *Peter* now think it to be in Heaven it self? *Christ* (a little before his death) prayeth his Father to receive him into that excellent glory.

glory. And the Apostle witnesseth, that
(for the joy which was set before him) he
endured the Cross, and despised the shame. If
a man did but once see those joys (if it
were possible) he would endure an hun-
dred deaths to enjoy that happiness but one
day.

Saint Augustine saith, that he would be
content to endure the torments of Hell, to
gain this joy, rather than to lose it. Ignatius
(S Pauls Scholar) being threatened
(as he was going to suffer) with the cruel-
ty of torments, answered with great cou-
rage of Faith; *Fire, Gallows, Beasts, break-
ing of my bones, quartering of my members,
crashing of my body, all the torments of the
Devil together, let them come upon me, so I
may enjoy my Lord Jesus, and his Kingdom.*
The like constancy shewed Polycarp, who
could not by any terrours of any kind of
death be moved to deny Christ in the
least measure. With the like resolution,
answered Basil his persecutors, when
they would terrifie him with death; *I
will never (said he) fear death, which can
do no more than restore me to him that made
me.* If Ruth left her own Country, and
followed Naomi her mother in law to go
and dwell with her in the land of Canaan,
(which was but a type of Heaven) only
upon the same which she heard of the
God of Israel, (though she had no promise
of any portion therein) how shouldst thou
follow thy holy Mother the Church, to go
unto Christ, into the heavenly Canaan;
wherein

Heb. 11.2.

Serm. 31.
de sanctis.

Hier. in
Catalogo.
Iren. l. 3.
Cont. va-
lent.

Euseb. lib.
14. cap. 6.

Nazian. de
vit. Basil.

Ruth 1.16

wherein God hath given thee an *eternal inheritance*, assured by an holy Covenant, made in the Word of God, signed with the blood of his Son, and sealed with his Spirit and Sacraments; This shall be thine *eternal happiness* in the Kingdom of Heaven, where thy life shall be a Communion with the blessed *Trinity*, thy joy the presence of the Lamb: thy *exercises*, singing; thy ditty, *Hallelujah*; thy *consorts*, Saints, and Angels; where youth flourisheth, that never waxeth old; Beauty lasteth, that never fadeth; Love aboundeth, that never cooleth; Health continueth, that never slacketh; and life remaineth, that never endeth.

Meditations directing a Christian how to apply to him without delay, the foresaid knowledge of God and himself.

THou seest therefore, O Man, how wretched and cursed thy state is, by corruption of Nature, without Christ, in so much, that whereas the Scriptures do liken wicked men unto *Lions, Bears, Bulls, Horses, Dogs*, and such like savage Creatures in their lives; it is certain, that the condition of an *unregenerated* man, is in his death more vile than a *Dog*, or the filthiest Creature in the World. For the *beast* (being made but for mans use) when he dieth, endeth all his miseries with his death. But Man (endued with a *reasonable*, and an *immortal* soul, made after Gods Image, to serve God) when he ends

ends the miseries of this life, must account for all his mis deeds, and begin to endure those miseries that never shall know end. No Creature but man is liable to yield at his death an account for his death. The brute creatures, not having reason, shall not be required to make any account for their deeds: and good *Angels*, though they have reason, yet shall they yield no account, because they have no *sin*. And as for evil *Angels*, they are without all *hope*, already condemned, so that they need not make any further accounts; *Man* only in his death must be Gods accountant for his life.

On the other side, thou seest (*O Man*) how happy and blessed thy estate is, being truly reconciled unto God in *Christ*, in that (through the restoration of Gods Image, and thy restitution into thy sovereignty over other *Creatures*) thou art in this life little inferior to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, in respect of thy Nature, exalted, by a personal Union to the Son of God, and by him to the glory of the *Trinity* superior to the *Angels*: a Fellow brother with *Angels*, in spiritual Grace, and everlasting Glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss and happiness consisteth in having an eternal Communion with his Majesty:

Now therefore (*O impenitent Sinner*) in the bowels of *Christ Jesus* I intreat thee, nay, I conjure thee as thou tenderest thy

own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retain and chain thee in this wretched and cursed estate, wherein thou livest; and to hinder thee from the favour of God, and the hope of eternal life and happiness.

Meditations on the hinderances, which keep back a sinner from the Practice of Piety.

THose hinderances are chiefly seven.

1. An ignorant mistaking of the true meaning of certain places of the holy Scriptures, and some other chief grounds of Christian Religion.

The Scriptures mistaken are these:

1. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out a l, &c* Hence the carnal Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Matth 11. 28. *Come unto me, all you that labour and are heavy laden, and I will give you rest.* Hence the lowdest man collects

Heb. 12.

17.

Luke 13.

24, 27.

lets that he may come unto Christ when he list. But he must know, That no man ever comes to Christ, but he who (as Peter saith) Having known the way of righteousness hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ. To come unto Christ, is to repent and believe; and this no man can do, except his heavenly Father draweth him by his grace.

2 Pet. 2.
20, 22.
Isa. 1. 18.
Joh. 6. 35.
and 6. 44.

3 Rom. 8. 1. There is no condemnation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh, (as thou dost) but after the Spirit, which thou didst never yet resolve to do.

4 1 Tim 1 15. Christ Jesus came into the world to save sinners, &c. True, but such sinners, who like S. Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdness. For that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we shou'd live soberly, righteously, and godly in this present world.

Tit. 2. 11,
12.

5. Prov. 24. 16. A just man falleth seven times in a day, and riseth, &c. In a day. Is not in the Text: Which means no falling into sin, but falling into trouble, which his malicious Enemy plots against the just; and from which God delivers him. And though it meant falling in, and rising out of sin; what is this to thee, whose falls all men may see every day; but neither God, nor Man, can at any time see thy rising again by repentance?

Psal. 34.
19.

6. Isa. 64. 6. *All our righteousness are as filthy rags.* Hence the carnal Christian gathers: that, seeing the *best works* of the *best Saints* are no better, then his are good enough, and therefore he needs not much grieve, that his devotions are so *imperfect*. But *Isaiah* means not in this place the *righteous works* of the *Regenerate*: as fervent *prayers* in the name of God: charitable *Alms* from the bowels of *mercy*: suffering in the Gospels defence, the spoil of goods, and spilling of blood, and such works, which *S. Paul* calls the *fruits of the Spirit*. But the Prophet making an humble confession in the name of the *Jewish Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins separated from God, as *Lepers* are by their infected sores, and polluted cloaths, from men; their chiefest *Righteousness* could not be but *abominable* in his sight. And though our *best works*, compare I with Christs *Righteousness*, are no better than *unclean rags*; yet in Gods acceptance, for *Christs* sake, they are called *white raiment*; yea, *pure fine linnen*, and *shining*: far unlike the *Leopards Spots*, and *filthy garments*.

7. Jam. 3. 2. *In many things we sin all;* True, but Gods Children *sin not in all things*, as thou dost, without either *bridling* their lusts, or *mortifying* their corruptions: and though the *reliques of sin* remain in the dearest Children of God, that they had need daily to cry, *Our Father which art in*

Gal. 5. 22.

Apo. 3. 18.

and 19. 8.

Jer. 12. 23.

Zac. 3. 4.

in heaven, forgive us our trespasses: yet in the New Testament, none are properly called sinners, but the unregenerate: but the Regenerate in respect of their zealous endeavour to serve God in unfeigned holiness are every where called Saints; Inasmuch that S. John saith, that *Whosoever is born of God, sinneth not*; that is, liveth not in wilful filthiness, suffering sin to reign in him, as thou dost. Deceive not thy self with the name of a Christian; whosoever liveth in any customary gross sin, he liveth not in the state of grace. *Let therefore (saith S. Paul) every one that nameth the name of Christ, depart from iniquity.* The regenerate sin but upon frailty; they repent, and God doth pardon: therefore they sin not to death. The reprobate sin maliciously, sinfully, and delight therein, so that by their good will, sin shall leave them before they leave it. They will not repent, and God will not pardon. Therefore their sins are mortal (saith S. John) or rather immortal, as saith Saint Paul, *Rom. 2. 5.* It is no excuse therefore to say, we are all sinners. True Christians, thou seest, are all Saints.

8. *Luke 23. 43.* The Thief converted at the last gasp, was received to *Paradise*: What then? If I may but have time to say, when I am dying, *Lord, have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, *Lord, Lord*, and the Lord will not know them. . . The Thief was saved,

Gal. 1. 15.
Rom. 5. 8.
Joh. 9. 31.

1 Joh 3. 9.
1 Joh. 5.
18.

2 Tim. 2.
12.
1 John 5.
16.

Mat. 5. 22.

for he repented: but his fellow had no grace to repent, and was *damm'd*. Beware thereof, lest trusting to too late repentance at thy *last end* on earth, thou be not driven to repent too late without end in Hell.

9, 1 John 1. *The blood of Jesus Christ cleanseth us from all sin.* And 1 John 2. 1. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, &c.* Oh comfortable! But hear what S. John saith in the same place; *My little children, these things write I unto you that ye sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sin aboundeth, grace did abound much more.* O sweet! but hear what S. Paul addeth; *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein,* Rom. 6. 1, 2. This place teacheth us not to *presume*; but that we should not *despair*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are:

1. From the doctrine of *Justification*, by faith only; a carnal Christian gathereth, *That good works are not necessary.* He commends others, that do good works, but he perswades himself that he shall be saved by his faith, without doing any such matter.

matter. But he should know, that though good works are not necessary to *Justification*, yet they are necessary to *Salvation*: for we are *Gods workmanship*, created in *Christ Jesus unto good works*; which God hath predestinated that we should walk in them. Whosoever therefore in years of discretion bringeth not forth good works after he is called, he cannot be saved: neither was he ever predestinated to life eternal. Therefore the Scripture saith, that *Christ will reward every man according to his works*; *Christ respects in the Angels of the 7 Churches* nothing but their *works*, and at the last day he will give the heavenly inheritance only to them who have done good works, in feeding the hungry, clothing the naked, &c. At that day *Righteousness* shall wear the Crown. No Righteousness, no Crown: No good works (according to a mans talent) no reward from God, unless it be *vengeance*. To be rich in good works, is the surest foundation of our assurance to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ, and his obedience unto salvation. And no other faith availeth in Christ, but that which worketh by love: and (but in the act of *Justification*) that faith which only justifieth is ^a never only, but ever accompanied with good works; as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the faith, which doth not justify herself by good works before men, is but a

Eph. 2. 10.

Fulk Rhe.
Test Ann.
in Eph. 2.
12

2 Cor. 9. 6.

Apoc. 22.
12.

Apoc. 2. 3.

Mat. 25.

2 Tim. 4.
8.

Rom. 2. 8.

1 Tim. 6.
19.

Gal. 5. 6.

^a Fides sola non est sola: Fides sola, justificat, ut oculus solus videt.

Jam. 2. 26

Acts 15. 9.
Acts 16. 18.
1 Thes. 5.
23.

Mat. 25. 34.
Ephes. 1. 4.
Eccle. 3. 14.
1 Pet. 1. 9.
Rom. 8. 29,
30.
Joh. 15. 16.
1 Pet. 1. 2.
Nolite in
Deo pri-
mum quæ-
rere, sed in
Christo. in
quo si te per-
fidem inve-
neris, certus
esto, te esse
electum.
Luke 15. 10.
Verse 24.
Magnas ho-
mo liberi
arbitrii vi-
res, cum
conderetur,
accepit, sed
has peccan-
do amisit.
Aug. de spi-
rit. & lit.
cap. 3.

dead faith, which will never justify a mans soul before God. But a justifying faith *purifieth the heart*, and *sanctifieth* the whole man throughout.

11. From the Doctrine of Gods eternal *Predestination*, and unchangeable decree, he gathereth that *if he be predestinated to be saved, he cannot but be saved: if to be damned, no means can do any good.* Therefore all works of *Piety* are but in vain. But he should learn that God hath predestinated to *the means, as well as to the end.* Whom therefore God hath predestinated to be *saved*, which is the end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the means. And they (saith S. Peter) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy self to *the Word and Example of Christ* thy Master, and obeyest the good motions of the *Holy spirit*, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are *infallibly predestinated to everlasting salvation.* If otherwise, blame not Gods *predestination*, but thine own *sin*, and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal son; and by thy conversion, it shall appear, both to Angels and men, that thou didst belong to his *Election.* If thou wilt not, why should God save thee?

III. When

III. When a carnal Christian hears, *that man hath no free will unto good*; He looseth the reins of his own corrupt will, as though it lay not in him to bridle, or to subdue it; *Implicitly* making God the Author of sin in suffering man to run into this necessity. But he should know, that God gave Adam free-will, to stand in his integrity if he would; but man abusing his free will, lost both himself and it. Since the fall, Man in his state of corruption hath free will to evil, but not to good; for in this state, *we^b are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us what we lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the *grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, *that God of his own good pleasure, worketh both the will and the deed in us*; *who* (as the Apostle expoundeth) *cleanseth our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God*. And in this state every true Christian hath free-will; and as he increaseth in grace, so doth his will in freedom; for when the Son shall make us free, then shall we be free indeed; and where the Spirit of the Lord is, there is liberty: for the holy Spirit draws their minds, not by coercion, but by the *Cords of Love*, Cant. 1. 4. by illuminating their minds to know the truth; by changing their hearts to

Eccel. 7. 29.
and 15. 14.
t Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit.
Aug. Ench. ad Lau. cap. 30.
b 2 Cor. 3. 5.
Per lapsum arbitrii libertas naturalibus manet, in supernaturalibus amissa est, donec gratia restituatur.
Phil. 2. 12, 13.
Atti agimus.
The will is passive in receiving the first grace afterwards active in all goodness.
2 Cor. 7. 1.
Joh. 8. 36.
Liberum arbitrium, non nisi gratia Dei efficitur liberum.
Aug. ad Col. 1. 10.
2 Cor. 3. 17.

Voluntas
humana
non liber-
rate gra-
tiam con-
sequitur,
sed gratia
libertatem
Aug. in
grat.

love the known truth : and by enabling every one of them (according to the measure of *grace* which he hath received) to do the good which he loveth : But thou wilt not use the *freedom* of thy will so far as God hath freed it ; for thou dost many times wilfully (against Gods Law, to the hazard of thy soul) that, which (if the Kings Law forbad under the penalty of death, or loss of thy worldly estate) thou wouldst not do. Make not therefore thy want of free-will unto good to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears *that no man (since the fall) is able to fulfil the Law of God, and to keep all his Commandments*, he boldly presumes to sin, as others do : he contents himself with a few good thoughts : and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the *Fall*) no man but *Christ*, who was both God and Man, did or can perfectly fulfil the whole Law : yet every true Christian, as soon as he is regenerated, begins to keep all Gods commandments in *truth*, though he cannot in absolute perfection. Thus with *David* they apply their hearts to fulfil Gods Commandments always unto the end. And then the *spirit* of *grace*, which was promised

Psal. 119.
112.

Joel 2. 28,
29.

to be more abundantly powered forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their good will and endeavour, instead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect Saint John saith, that Gods commandments are not burthenous. And St. Paul saith, *I am able to do all things through the help of him that strengtheneth me.* And Zachary and Elizabeth are said to walk in all the Commandments of the Lord without reproof. Hereupon Christ commends to his Disciples, the care of keeping of his Commandments as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandments; and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible) is, under the New (by the death of Christ) abolished to the regenerate; the rigour which made it so impossible to our nature before, is now to the new born, so mollified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law by ability of nature corrupted. But when they have to do with regenerated Christians; they require to

the

Zach. 12.
10 Qued
jubeat ju-
vat. Aug.
2 Cor. 8.
12.

1 Joh. 5. 5.
Phil. 4. 14.

Luk 1. 16.

Joh. 15. 10

Rom. 15. 18

Col. 3. 5.

Gal. 5. 24.

Ro. 6. 12, 13.

Rom. 6. 4, 5.

Rom. 8. 11.

Gal. 5. 25.

1 John 5. 4.

John 8. 46.

the Law (which is the rule of righteousness) true obedience in word and deed : the mortifying of their members : the crucifying of the flesh, with the affections and lusts thereof ; resurrection to newness of life : walking in the Spirit, overcoming of the world by faith ; so that though no Man can say as Christ, Which of you can rebuke me of sin ? yet every regenerated Christian can say of himself, Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurper, Oppresser, Proud, Malicious, Covetous, Prophane of the holy Sabbath, a Liar, a Neglector of Gods publick Service ; and such like gross sins ? else he is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the fall, no man by his own natural ability can fulfil, is fulfilled in truth of every true regenerated Christian, through the gracious assistance of ³ Christs holy Spirit. And this Spirit, God will give to every Christian that will pray for it, and encline his heart to keep his Laws.

Ro. 1. 24, 28

a Rom. 8. 9.

Aug. optat,

ut Pelagius

agnoscat,

posse legem

præstari per

gratiam

Christi, &

pacem ore

edicat.

Luke 11. 13.

Jam. 1. 5.

Deus magis

delectatur

affectu quam

effectu.

Amb.

V. When the unregenerated man hears that God delighteth more in the inward mind than in the outward man: Then he feigneth with himself, that all outward reverence and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the Church: that he puts on his hat in singing of *Psalms*, and the publick

publick prayers. Which the prophane Varlet would not offer to do in the presence of a Prince or Noble-man. And so that he keep his mind unto *God*, he thinks he may *fashion* himself (in other things) to the *world*. He divides his thoughts, and gives so much to *God*, and somuch to his own *lusts*; yea, he will divide with *God* the *Sabbath*, and will give him almost the one half, and spen the other wholly in his own pleasures. But know, O carnal man, that *Almighty God* will not be served by halfs, because he hath created and redeemed the *whole man*. And as *God* detests the service of the *outward man*, without the inward heart, as *Hypocrisie*; so he counts the inward service without all external reverence, to be meer *prophaness*: he required both in his worship. In prayer therefore bow thy *knees* in witness of thy *Humiliation*: lift up thine eyes and thy hands, in testimony of thy *confidence*; hang down thy *head*, and smite thy *breast*, in token of thy *contrition*; but especially call upon *God* with a *sincere heart*, serve him holily, serve him wholly, serve him only; for *God*, and the *Prince* of this world are two contrary *masters*, and therefore no man can possibly serve both.

Mat. 6. 24.

VI. The unregenerate Christian holds the *hearing of the Gospel preached*, to be but an *indifferent matter*, which he may use, or not use at his pleasure; but whosoever thou art, that wilt be assured in thy heart that thou art one of Christs
Elett

Elect sheep; thou must have a special care and conscience (if possibly thou canst) to hear *Gods Word Preached*. For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath *predestinated to be saved*: therefore it is called *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, the people perish: and whosoever shall refuse it, it shall be more tolerable for the land of Sodom and Gomorah in the day of judgment, then for those people. Secondly, the preaching of the Gospel is the Standard or Ensign of Christ; to which all souldiers and Elect people must assemble themselves; when this Ensign is displayed, as upon the *Lords day*, he is none of Christs people, that flocks not unto it, neither shall any drop of the rain of his Grace light on their souls. Thirdly, It is the ordinary means, by which the *Holy Ghost* begetteth *faith* in our hearts, without which we cannot please God. If the *hearing of Christs voice* be the chief mark of *Christs Elect* sheep, and of the Bridegrooms friends, then must it be a fearful mark of a Reprobate Goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for by this foolishnes of preaching, it pleaseth God to save them which believe. Their state is therefore fearful who live in peace without caring for the preaching of the Gospel.

Can

Can men look for Gods *mercy*, and despise his *means*? he (saith *Christ* of the Preachers of the Gospel) *that despiseth you, despiseth me. He that is of God, heareth Gods word; ye therefore hear them not, because ye are not of God.* Had not the *Israelites* heard *Phineas* message, they had never wept. Had not the *Baptist* preached, the *Jews* had never mourned. Had not they who crucified *Christ*, heard *Peters* Sermons, their hearts had never been pricked. Had not the *Ninivites* heard *Jonas* preaching, they had never repented; and if thou wilt not hear and repent, thou shalt never be saved.

VII. The opinion that the Sacraments are but bare signs and seals of Gods promise and grace to us, doth not a little hinder Piety: whereas indeed, they are seals as well of our service and obedience unto God; which Service if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution, to be his faithful and penitent servants; then the Sacraments do not only signify and offer, but also seal and exhibite indeed the inward Spiritual grace, which they outwardly promise and represent: and to this end Baptism is called the washing of regeneration, and renewing of the Holy Ghost; and the Lords Supper, The Communion of the body and blood of Christ. Were this truth believed, the holy Sacrament of the Lords Supper would be oftner, and with greater reverence recieved.

VIII. The last, and not the least block whereat

Luke 10.
16.
John 8. 47
Judg. 21.
&c.
Luke 7.
32, 33.
Act. 2. 37.
John 3. 5.
Pro. 28. 5.
Luke 3. 3.

Tit. 3. 5.
1 Cor. 10.
16.

whereat *Piety* stumbleth in the course of Religion, is by adorning vices with the names of vertues : as to call drunken *carousing*, drinking of *Healts*; spilling innocent blood, *Valour*; *Gluttony*, *Hospitality*; *Covetousness*, *Thriftiness*, *Whoredom*, loving a *Mistress*; *Simony*, *Gravity*; *Pride*, *Gracefulness*; *Dissembling*, *Complement*; Children of *Belial*, *Good fellows*; *Wrath*, *Hastiness* *Ribauldry*, *Mirth*. So on the other side, to call *Sobriety* in words and actions, *Hypocrisie*; *Almes deeds*, *Vain glory*; *Devotion*, *Superstition*; *Zeal in Religion*, *Paritanisme*; *Humility*; *Crouching*; scruple of *Conscience*, *Preciseness*, &c. And whilst thus we call *evil good*, and *good evil*, true *Piety* is much hindred in her progress. And thus much of the first hinderance of *Piety*, by mistaking the true sense to some special places of Scripture, and grounds of Christian Religion.

The second hinderance of Piety.

2. *The evil example of great persons.* The practice of whose prophane lives they prefer for their imitation, before the precepts of Gods holy Word. So that when they see the greatest men in the State, & many chief Gentlemen in their Countrey, to make neither care nor conscience to hear *Sermons*, to receive the *Communion*, nor to sanctifie the Lords *Sabbaths*, &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they think, that the using of these holy ordinances, are not matters of so great moment: for if they were, such great and wise men

men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven, they suffer themselves to be carried with the multitude, down-right to Hell, thinking it impossible that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that *Not many wise men after the flesh, not many mighty, not many noble are called, &c.* but that for the most part, the *poor receive the Gospel*; and that *few rich men shall be saved*. And, that *howsoever many are called, yet the chosen are but few*. Neither did the *multitude* ever save any from damnation. As God hath advanced men in greatness above others, so doth God expect, that they in Religion and Piety should go before others; otherwise *greatness abused* (in the time of their *Stewardship*) shall turn to their *greater condemnation* in the day of their *accounts*. At what time *sinful great and mighty men*, as well as the *poorest slaves and bondmen*, shall wish, that the *rocks and mountains shall fall upon them*, and *hide them from the presence of the Judge*, and from his just *deserved wrath*. It will prove but a miserable solace, to have a *great company of great men* partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin,

as

1 Cor. I.
26.

Mat. II. 5.

Mat. 19.

23, 24.

Mat. 22.

14.

Potentes
potenter
cruciabun-
tur. Sab.
Apoc. 6.
15, 16, &c.

Mat. 7. 13.
Ex. 23. 2.

as in *Sodom*. Better it is therefore with a few to be saved in the *Ark*, then with the whole world, to be drowned in the flood. Walk with the few *Godly*, in the Scriptures narrow path to Heaven : but crowd not with the *godless multitude*, in the broad way to Hell. Let not the examples of irreligious great men, hinder thy repentance : for their greatness cannot at that day exempt themselves from their own most grievous punishment.

The third hinderance of Piety.

Ecclef. 8.
11.

3. *The long escaping of deserved punishment in this life.* Because sentence (saith Solomon) is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountiffulness of God^a leadeth them to repentance. But when his patience is abused, and mens sins are ripened, his Justice will at once both^b begin and in the end of the sinner : and he will recompence the slowness of his delay, with the grievousness of his punishment.

^a Rom. 2.

4.

2 Pet. 3.

10.

^b 1 Sam. 3.

12.

Ezek. 29.

8.

^c Rom. 2. 5

Cor pœnitere nesci-
um.

ἀμετα-

νόητον

καρτίαν.

^d 1 Sam.

25. 37.

Though they were suffered to run on the score all the days of their life : yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from Judgment, they are already smitten with the heaviness of Gods Judgments, a^c heart that cannot repent. The stone in the reins or bladder, is a grievous pain that kills many a mans body : but there is no disease to the stone in the heart, whereof^d Nabal died,
and

and killeth millions of souls. They refuse the tryal of Christ and his Cross : but they are stoned by Hells executioner, to eternal death.

Because many Nobles and Gentlemen are not smitten with present judgment, for their outrageous *Swearing, Adultery, Drunkenness, Oppression, Profaning of the Sabbath*, and disgraceful neglect of *Gods Worship and Service* : they begin to doubt of *Divine Providence and Justice*. Both which two eyes, they would as willingly put out in God, as the *Philistines* boared out the eyes of *Samson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Samson* against the *Philistines* : By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my *Providence and Justice*. Lead me therefore to these chief *Pillars*, whereupon the *Realm* standeth, that I may pull the *Realm* upon their heads, and be at once avenged of them for my two eyes ! Let not *Gods* patience hinder thy repentance ; but because he is so patient, therefore do thou the rather repent.

The fourth hinderance of Piety.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is merciful* : so that every sinner makes Christ the *Patron* of his sin ; as though he had come into the world, to bolster sin ; and not to destroy the works

Judg. 16.
21.

Judg. 16.
26.

1 John 3.
8.

Isa. 59. 20.
Deut. 29.
19.

Non delinquenti
sed peccata relinquenti
condonat Deus.

Isa. 55. 7.

1 Sam. 18.

works of the Devil. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his days. But what is this but to be an implicate Atheist? Doubting that either God seeth not his sins; or if he doth that he is not just: for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful; But to whom? only to them that repent and turn from their iniquity in Jacob. But if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; the Lord will not be merciful to him, &c O mad men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding repentance in thy self; so far art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roaring Despair overthrew: But secure Presumption hath sent millions to perdition without any noise. As therefore the Damozels of Israel sang in their dances, Saul hath killed

killed his thousands, and David his ten thousands : so may I say, that *despair* of Gods mercy hath *damned thousands*, but the *presumption* of Gods mercy hath *damned ten thousands*, & sent them quick to hell, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the *thief*, but not his fellow ; God spared *one*, that no man might *despair* ; God spared but *one*, that no man should *presume*. Joyful assurance to a sinner that repents ; no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their sins to serve him in holiness, without which no man shall see the Lord, Heb. 12. 14. To keep thee therefore from the hinderance of *presumption*, remember, that as Christ is a Saviour, so Moses is an accuser. Live therefore, as though there were no Gospel ; dye, as though there were no Law. Pass thy life, as though thou wert under the conduct of Moses ; depart th's life, as if thou knewest none but Christ, and him crucified. *Presume* not, if thou wilt not perish ; *Repent*, if thou wilt be saved.

The fifth hinderance of Piety.

5. *Evil company*, commonly termed *good Fellows* : But indeed, the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The *first* sign of Gods favour to a sinner, is, to give him grace to forsake *evil companions* ; such who wilfully continue in sin, condemn the means of their calling, gibing at the sincerity

Metuerdum est ne te occidat spes ; & cum multum speres de misericordia, incidas in iudicium. Aug Luke 23. Latronis exemplum, non est exemplum imitationis, sed consolationis.

John 5. 45.

Qui dat poenitenti veniam, non dabit peccanti poenitentiam. Aug.

Psal. 1. 1.

Apoc. 18.
4.Luke 22.
62.

Psal. 6. 8.

Duk. 2. 7.

cerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the scorers. For as soon as God admits a sinner to be one of his people, he bids him, *Come out of Babylon.* Every lewd company is a *Babylon*, out of which, let every Child of God, either keep himself; or if he be in, think that he hears his *fathers voice* sounding in his ear, *Come out of Babylon, my Child.* As soon as Christ looked in mercy upon Peter, he went out of the company that was in the High Priests Hall, and *wept bitterly* for his offence. David vowing (upon recovery a new life, said, *Away from me, all ye workers of iniquity &c.* As if it were impossible to become a *new man*, till he had shaken off all *old ill companions.* The truest proof of a mans Religion, is the quality of his companions. *Profane companions* are the chief enemies of piety, and quellers of holy motions. Many a time is poor *Christ* (offering to be new born in thee) thrust into the *Stable*: when these lewd companions, by their *drinking, plays, and jests*, take up all the best room in the *Inn* of thy heart. Oh, let not the company of earthly sinners, hinder thee from the society of heavenly *Saints and Angels.*

The sixth hinderance of Piety.

6. A conceited fear, lest the practise of Piety should make a man (especially a young man) to wax too sad and pensive: whereas indeed none can better joy, nor have more cause to rejoyce, than the pious and

and religious Christian. For as soon as they are justified by faith, they have peace with God, then which there can be no greater joy. Besides, they have already the Kingdom of grace descended into their hearts, as an assurance that (in Gods good time) they shall ascend into his Kingdom of glory. This Kingdom of grace consists in three things: First, *Righteousness*; for having Christs righteousness to justify them before God. they endeavour to live *righteously* before men. Secondly, *Peace*, for the peace of conscience inseparately followeth a righteous conversation. Thirdly, *The joy of the Holy Ghost*, which joy is only felt in the peace of a good conscience: and is so great, that it passeth all understanding. No tongue can express it, no heart can conceive it, but only he that feels it. This is that *fulness of joy*, which Christ promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God: *restore to me the joy of thy salvation*. And if the Angels in Heaven rejoyce so much at the conversion of a sinner: the joy of a sinner converted must needs be exceeding great in his own heart. It is worldly sorrow, that snows so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them repentance not to be repented of

Rom. 4. 1.

Rom. 14. 17.

Phil. 5. 7.

John 16. 24.
Verse 22.

Psa. 51. 12.

Luke 15. 7, 10.

2 Cor. 7. 10.

John 14.

16.

2 Cor. 1.

5.

Isa. 57, 21.

Eccles. 2.

2.

Hab. 2. 6.

Phil. 3. 8.

Luk. 6. 25.

for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *Holy Ghost* to be their *Comforter* : who will make our *consolations* to abound through *Christ*, as the *sufferings of Christ* shall abound in us. But whilst a man liveth in impiety, he hath *no peace*, saith *Esay* ; his *laughter* is but *madness* (saith *Solomon*) his *riches* are but *clay* (saith *Habbakkuk*) (nay, the *Apostle* esteems them no better than *dung* in comparison of the *pious mans treasure* ; all his *joys* shall end in *woes*, saith *Christ*. Let not therefore this false fear hinder thee from the practice of *Piety*. Better it is to go sickly (with *Lazarus*) to *Heaven*, than full of mirth & pleasure with *Dives* into *Hell*. Better it is to mourn for a time with men, than to be tormented for ever with *Devils*.

The seventh hinderance of Piety.

Fleres, si
scires u-
num tua
tempora
mensum ;
Rides
quum non
sit forsitan
una dies.
Th. Mor.
Luke 12.
19.
Lam. 1. 9.

7. And lastly, *The hope of long life* : for, were it possible that a *wicked liver* thought *this year*, to be his *last year* ; *this month*, his *last month* ; *this week*, his *last week* ; but that he would change and amend his *wicked life* ? no, verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospel promised himself *many years* to live in *mirth, ease, and fulness*, when he had not *one night* to live longer : so, many *wicked Epicures* falsely promise themselves the age of *many years*, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and calamities

calamities to this, that *she remembred not her last end.*

The longest space betwixt a mans coming by the *womb*, and going by the *grave*, is but *short*; for *man that is born of a woman, hath but a short time to live*: He hath but a *few days*, and those full of nothing but trouble. And except the *Practice of Piety*, how much better is the state of the child that yesterday was *baptized*, and to day is *buried*, than *Methusalems*, who lived nine hundred sixty nine years, and then died? of the two, happier the *Babe*, because he had *less sin*, and fewer *sorrows*. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dieth daily.*

Hark in thine ear, O secure fellow; thy life is but a *puff of breath* in thy nostrils, trust not to it. Thy sou! dwells in a house of Clay, that will fall ere it be long; as may appear by the *dimness of thy eyes*, the *deafness of thy ears*, the *wrinkles in thy cheeks*, the *rottenness of thy teeth*, the *weakness of thy sinews*, the *trembling of thy hands*, the *Kalendar in thy bones*, the *shortness of thy sleep*, and every *gray hair*, as so many Summoners, bids thee prepare for thy *long home*. Come, let us in the mean while walk to thy *Fathers Coffin*, break open the lid: see here, how that *Corruption is thy Father*,

Job 14. 1.

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoq; cum crescimus, vita decrescit. Vives. 1 Cor. 15. 31. Isa. 2. 21.

Joh. 17. 14.

and the Worms thy Mother and Sister : seest thou how these are ? So must thou be e're long : fool ! thou knowest not how soon, the *Hur glaß* runneth apace, and in all places, death in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolery : for a man lives forty years before he knows himself to be a fool : and by that time he *seeth his folly*, his life is finished.

Harken (*Husbandman*) before thou seest many more crops of Harvest, thy self shall be ripe, and Death will cut thee down with his Sickle. Hark (*Tradesman*) e're many *six months* go over, thy *last month* will come on : after which thou shalt trace away and trade no longer. Hark (*most grave Judge*) within a few terms, the term of thy Life approacheth : wherein thou shalt cease to judge others, and go thy self to be judged. Hark (*O Man of God*) that goest to the Pulpit, preach this Sermon as it were the *last* that thou shouldst make to thy people. Hark (*Nobleman*) lay aside the high conceit of thy honour, Death, e're it be long, will lay thine honour in the dust, and make thee as base as the earth that thou treadest under thy feet. Hark (*thou that now readest this book*) assure thy self e're it be long, there will be but two holes, where now thy two eyes are placed : and others shall read the truth of this lesson upon thy bare skull, which now thou readest in this little Book : how soon I know not ;
but

Homo est
fatuus usq;
ad 40 an-
num, de-
inde ubi
agnovit se
esse fatu-
um, vita
consum-
pra est,
Luth.

Mors scēp-
tra ligni-
bus ajuat.

but this I am sure of; ^a that thy time is appointed, thy ^b months are determined, thy ^c days are numbred, and thy very ^d last hour is limited, beyond which thou shalt not pass: For then, the ^e first-born of death, mounted on his ^f pale horse, shall alight at thy door: and (notwithstanding all thy Wealth, and Honour, and the tears of thy dearest friends) will carry thee away bound hand and foot, as his Prisoner, and keep thy body under a load of earth, until that day come, wherein thou must be brought forth to receive according to the things which thou hast done in that body, whether it be good or evil. O let not then the false hope of an uncertain long life hinder thee from becoming a present Practicer of religious Piety. God offereth grace to day, but who promiseth to morrow? there are now in Hell many young men who had purposed to repent in their old age: but Death cut them off in their impenitency ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured: for custom of sin, breeds hardness of heart: and the impediments which hinder thee from repenting now, will hinder thee more when thou art more aged.

A Wise Man being to go a far and foul journey, will not lay the heaviest burden upon the weakest horse. And with what conscience canst thou lay the great load of repentance, on thy feeble and tired old age? whereas now in thy chiefest strength,

^a Job 14. 14

^b Job 14. 5.

^c Psal. 90. 12.

Dan. 5. 16.

Stat sua

cuiq; dies,

Vir. d. 11.

9, &c.

Joh. 13. 2.

^e Job 17.

13.

^f Apoc. 6. 8

2 Cor. 5.

10.

Psal. 95. 7.

Heb. 3. 7.

Pœnitenti

veniam

spondit,

sed

vivendi in

castinum

non spon-

spondit,

Chrys.

Nemo tam

divos ha-

buit faver-

tes, casti-

num ut

possit sibi

polliceri,

Senec.

Heb. 3. 13.

thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage, to lye playing and sleeping, whilst the wind serveth, and the Sea is calm, the Ship sound, the Pilot well, the Mariners strong; and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, O *sinful Soul*, begin now thy conversion to God, whilst *Life, Health, Strength, and Youth* lasteth: before those ^a years draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service, the ^b *first-born*, and the ^c *first-fruits*; and those to be offered unto him without delay. So just ^d *Abel* offered unto God his *firstlings*, and *fattest Lambs*: and reason good, that the *best Lord* should be *first* and *best served*. All Gods servants should therefore *remember to serve their Creator in the days of their youth*, and *early in the morning*, like *Abraham*, to sacrifice unto God the *young Isaacs* of their age. *Ye shall not see my face* (saith *Joseph* to his Brethren) *except you bring your younger brother with you.* And how shalt thou look in the face of *Jesus*, if thou givest thy *younger years* to the Devil, and bringest him nothing but thy blind, lame, and decrepit old age? Offer it unto thy Prince, saith *Malachy*. If he will not accept such an one to serve him, how shall the Prince of Princes admit such a one to be his servant?

If

^a Eccles.

12. 7.

^b Exod. 13.

2.

^c Exod. 21.

19.

^d Gen. 4 4.

Eccles. 12.

12.

Gen. 22. 3

Gen. 43. 5.

Mal. 1. 8.

If the King of Babel would have young men (*well favoured, and such as had ability in them*) to stand in his Palace, shall the King of Heaven have none to stand in his Courts but the *blind and lame*; such as the *soul of David* hated? thinkest thou, when thou hast served Satan with thy *prime years*, to satisfy God with thy *dotage*? Take heed lest God turn thee over to thy *old Master* again: that as thou hast all the days of thy life done *his work* so he may in the end pay thee thy *wages*. Is that a fit time, to undertake by the *serious exercises of repentance* (which is the *work of works*) to turn thy *sinful soul* to God; when thou art not able with all thy strength to turn thy *weary bones* on thy soft bed, If thou findest it so hard a matter *now*, thou shalt find it far harder *then*. For thy sin will wax stronger, thy strength will grow weaker, thy Conscience will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished *aforehand* with store of *faith, patience, and consolation*, thou shalt not be able either to meditate thy self, or to hear the *word of comfort* from others, not to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a *dumb palsy*, or such a *dead senselesness*, that thou shalt neither remember God, nor think upon thine own estate: and dost thou not well deserve, that God should forget to save thee in thy death, who art so unmindful now to serve him in thy life? The fear

Dan. 1. 4.
1 Sam. 3.
8.

Mat. 7. 22

Heb. 12.

17.

Mar. 25.

11.

Apoc. 3.

22.

Nascentes
moriuntur
finisq; ab
origine
pendet.
Et pube-
scens
iuncta se-
necta pre-
mit. Mani.

of death will drive many at that time to cry, *Lord, Lord*; but Christ protesteth, that *he will not then know them for his*. Yea, many shall then (like *Esau*) with tears seek to repent; and yet find no place of repentance. For man hath not free will to repent when he *will*, but when God *will* give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as *Virgins*, to so earnest suiters as *knockers*, because they knocked too late: How thinkest thou that he will ever suffer thee to enter her gates, being so impure a wretch, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine own fists upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine Adversity; who in thy Prosperity wouldst not suffer Christ whilst he knocked, to enter in at the Door of thy heart. Trust not either late Repentance, or long life: not late repentance, because it is much to be feared, lest that the Repentance, which the fear of death enforceth, dyes with a man dying. And the Hypocrite who deceived others in his life, may deceive himself in his death. God accepteth none but Free-will offerings, and the repentance which pleaseth him, must be voluntary, & not of constraint. Not long life; for old age will fall upon the neck of youth; and as nothing is more sure than Death, so nothing is more uncertain than the time

time of dying. Yea oftentimes when ripeness of sin is hastned by outrageousness of sinning; God suddenly cutteth off such *vicious livers*, either with the sword, intemperateness, luxury, surfeit, or some other *fatal manner of sickness*. Mayst thou not see, that it is the *evil spirit* that perswades thee to defer thy repentance till old age, when experience tells thee, that not one of a thousand that takes thy course doth ever attain unto it? Let Gods Holy Spirit move thee not to give thy self any longer to eat and drink with the drunken, lest thy Master send death for thee in a day, when thou lookest not for him, and in an hour that thou art not aware of; and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest a long life, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appear to have been but as a ^b tale that is told, a ^c vanishing vapour, a fleeting ^d shadow, a seeming ^e dream, a glorious flower, growing, and ^f flourishing in the ^g morning, but in the evening cut down and withered, or like a ^h Weavers shuttle, which by winding here and there swiftly unwindeth it self to an end. It is but a ⁱ moment, saith S Paul. O then the madness of Man! that for a moment of ^k sinful pleasure, will hazard the loss of an ^l Eternal weight of Glory.

These are the seven chief hinderers of Piety, which must be cast out like Mary

Nequities
vitæ non
finit esse
senem.

Mat. 14.9.

^a Deut. 30.
16.

Prov. 3. 2.

Psal. 34.

11, &c.

^b Psal. 50. 6.

^c Jam. 4. 13

^d Psal. 109.

13.

^e Psal. 76. 5.

^f Psal. 90. 5.

^g 1 Pet. 1.

24.

^h Psal. 90. 6.

ⁱ Psal. 36. 12

^k 2 Cor. 4.

17.

^l Heb. 11.

25.

2 Cor. 4. 17

Mat. 16. 3. *Magdalens seven Devils*, before ever thou
 Luke 8. 2. canst become a true *Practicer of Piety*, or
 have any sound hope to enjoy either *favour*
 from Christ by *grace*, or *fellowship* with
 him in glory.

The Conclusion.

TO conclude all ; for as much as thou
 seeest, that *without Christ* thou art but
 a *slave of sin*, *Deaths vassal*, and *Worms*
meat ; whose thoughts are vain, whose
 deeds are vile, whose pleasures have scarce
 beginnings, whose miseries never know
 end ; What wise man would incur these
hellish torments, though he might by living
 in sin, purchase to himself for a time the
Empire of Augustus, the riches of *Cræsus*,
 the pleasures of *Solomon*, the policy of *Achi-*
tophel, the voluptuous fare, and fine *Appa-*
rel of Dives ? For what should it avail a
 man (as our Saviour saith) to *win the whole*
world for a time, and then to lose his soul in
Hell for ever.

Heb. 3. 13.

And seeing that likewise thou seeest how
 great is thy *happineß* in Christ ; and how
 vain are thy *hinderances* that debar thee
 from the same ; beware (as the Apostle
 exhorteth) of the *deceitfulness of sin* :
 For that sin, which seems now to be so
 pleasing to thy *corrupt nature*, will one
 day prove the bitterest enemy to thy *dis-*
stressed soul : and in the mean while,
 barden (unawares) thine *impenitent*
heart.

Sin

Sin (as a *Serpent*) seems beautiful to the eye, but take heed of the sting behind, whose *venemous* effects if thou knewest thou wouldst as carefully flie from sin, as from a *Serpent* : For,

1. Sin never did any man good, and the more sin a man hath committed the more odious he hath made himself to God, the more hateful to all good men.

2. Sin brought upon thee all the evil, crosses, losses, disgraces, and sicknesses, that ever beset thee: *Fools* (saith *David*) by reason of their transgressions, and because of their iniquities are afflicted. *Jeremy* in lamenting manner asketh the question, *Wherefore is the living man sorrowful?* The holy Ghost answereth him; *man suffereth for his sin.* Hereupon the Prophet takes up that doleful cut-cry against sin, as the cause of all their miseries, *We now unto us that ever we have sinned.*

Psal. 107.
17.

Lam. 3. 39.

Lam. 5 10.

3. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame, and judgments, than ever hitherto beset thee. Read *Levit. 29. 18, &c. Deut. 28. 15, &c.*

4. And lastly, If thou wilt not cast off thy sin, God (when the measure of thine iniquity is full) will cast thee off for thy sin, for as he is just, so he hath power to kill and cast into Hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come,

Gen. 15.

Dan. 4. 27.

2 Sam. 12.

13.

John 3 5.

&c.

Luk. 22. 26

2 Cor. 5.

20.

Mar. 5. 20.

and be assured that thou art not one of those who are given over to a reprobate sense; Let then (O sinner) my counsel be acceptable to thee; break off thy sins by righteousness, and thy iniquities by shewing mercy towards the poor: O let there (at length) be an healing of thine error. Nathan used but one parable, and David was converted, Jonas preached but once to Ninive, and the whole City repented: Christ looked but once on Peter, and he went out, and wept bitterly. And now, that thou art *oft*, and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets, yea, that God himself by his Embassadors doth pray thee to be reconciled unto him, leave off thine adultery with David, repent of thy sins like a true Ninivite, and whilest Christ looketh in mercy upon thee, leave thy wicked corruption, and weep bitterly for thine offences. Content not thy self with that *formal Religion*: which *unregenerated* men have framed to themselves instead of *sincere devotion*: for in the multitude of opinions most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou doest as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices (for there is an Antipathy 'twixt some vices; but) remember that Christ saith, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Consider
with

with thy self, how far thou comest short of the Pharisees in *Fasting, Praying, frequenting the Church, and in giving of Alms.* Think with thy self how many Pagans, who never knew *Baptism*, yet in *moral vertues and honesty of life*, do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? if thou doest willingly yield to live in any one *gross sin*, thou canst not have a *regenerated* ioul, though thou reformatest thy self like *Herod*, from many other *vices*. A true Christian must have respect to walk in the truth of his heart, in all the *Commandments* of God alike, for (saith *S. James*) *He that shall offend in one point of the law (wilfully) is guilty of all.* And *Peter* bids us *lay aside* (not some, but) *all malice, guile, and hypocrisie, &c.* One sin is enough to damn a mans soul without *Repentance*: dream not to go to Heaven, by any *nearer, or easier way* than *Christ* hath trained unto us in his word. The way to *heaven* is not *easie, or common, but strait and narrow*: yea so narrow, that *Christ* protesteth that a *rich man shall hardly enter into the Kingdom of Heaven*, and that those who enter, are but *few*: and that those *few* cannot get in, but by *striving*; and that some of those who *strive* to enter in shall not be able. This all Gods *Saints* (whilst they here lived) knew well: when with so often *fastings*, so earnest *prayers*, so frequent hearing the word, and receiving the *Sacraments*, and with such

Mar. 6. 20.

Jam. 2. 10.

1 Pet. 2. 1.

Mat. 7. 14.

Mar. 19. 23.

Mat. 7. 14.

& 12. 14.

Luk. 13. 24.

such abundance of tears, they devoutly begged at the hands of God for *Christs* sake to be received into his Kingdom.

Mat. 25. 1.

If thou wilt not believe this truth, I assure thee that the *devil* which perswades thee now, that it is easie to attain *heaven*, will tell thee *hereafter*, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul, and to go the right and safe way to Heaven, get forthwith (like a *Wise Virgin*) the *Oyl of Piety* in the *Lamp of thy Conversation*; that thou mayest be in a continual readiness to meet the *Bridegroom*, whether he commeth by Death, or by Judgment; Which that thou mayest the better do, let this be thy *daily practise*.

How a private man must begin the morning with Piety.

^a Primitiæ
oris & cor-
dis Deo
offerendæ
Amb in
Psal. 119.

Exod. 27.
20, 21.

AS soon as ever thou wakest in the morning, keep the *door* of thy heart fast shut, that no *earthly thought* may enter before that God be come in first; and let him (before all others) have the ^a first place therein. So all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the heart will more favour of *Piety* and *Godliness* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God, and his Word; and dressed like the *Lamp* in the *Tabernacle every morning and evening*,

evening, with the *Oyl-Olive* of Gods word ; and perfumed with the sweet *incense* of prayer : Satan will attempt to fill it with worldly cares or fleshly desires, so that it will grow unfit for the *service* of God all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and *blasphemous* Oaths.

Begin therefore every days work, with Gods Word and Prayer ; and offer up unto God upon the Altar of a contrite heart, the groans of thy Spirit, and the *calves* of thy lips as thy morning sacrifice, and the first fruits of the day : and as soon as thou awakest, say unto him thus ;

A short Soliloquy, when one first wakes in the morning.

MY soul waiteth upon thee, O Lord, more than the Morning watch watcheth for the morning. O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me : fill me with thy mercy this Morning, so shall I rejoyce and be glad all my days.

Meditations for the Morning.

Then meditate,

I. **H**OW Almighty God can (in the Resurrection) as easily raise up thy body out of the grave, from the sleep of death ; as he hath this morning wakned thee in thy bed, out of the sleep of nature. At the dawning of which Resurrection day

Exod. 30. 6, 7.

Psal. 14, 1, 2.

Psal. 51. 7.

Rom. 8. 22

Hos. 13. 2.

Psa 130. 6.

Psal. 67. 1.

Pf. 132. 16.

2 Thes. 1, 10.

Jude v. 14

Phil. 3. 20.

Mat. 13. 43

and 19. 2.

Luk. 6. 31.

Act. 27. 32

1 Cor. 5. 3.

Jud. v. 15.

Luk. 14 14

1 Pet. 5 8.

John 1. 7.

Job 1. 10.

Ps. 121. 1.

& 19. 11.

& 34 7.

Gen. 31.

1, 2.

2 Reg. 6. 16

Luke 22.

61, 62.

day Christ shall come to be glorified in his Saints : and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as bright as the Sun. All the Angels shining likewise in their glory, the body of Christ surpassing them all in splendor and glory ; and the God head excelling it If the rising of one Sun make the morning sky so glorious, what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies far brighter than the Sun shall appear and accompany Christ as his glorious train, coming to keep his general Sessions of righteousness, and to judge the wicked Angels and all ungodly men? and let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that day which is properly termed the Resurrection of the just. Beasts have bodily eyes to see the ordinary light of the day : but endeavour thou with the eye of faith, to foresee the glorious light of that day.

2. That thou knowest not how near the evil spirit (which night and day like a roaring Lion, walketh about seeking to devour thee) was unto thee whilst thou sleepest, and was not able to help thy self; and that thou knowest not what mischief he would have done to thee, had not God hedged thee and thine, with his everwaking providence, and guarded thee with his holy and blessed Angels.

3. If

3. If thou hearest the *Cock* crow, remember *Peter* to imitate him; and call to mind that *Cock-crowing* sound of the last trumpet, which shall waken thee from the dead. And consider in what case thou wert, if it sounded now: and become such, as thou wouldest wish to be then, lest at that day thou wilt wish that thou hadst never seen this; yea, curse the day of thy natural birth, for want of being new-born by spiritual grace. ^a When the *Cock Crows*, the *Touie* despairs of his hope, and gives over his nights enterprise: So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout Soul wakening her self with Morning prayer.

Jer. 2. 14.
Job 3. 2.
Titus 3. 15

^a Gallo canente, sicut Latro relinquit infidias, &c. Am. Hexam. l. 5. c. 14.

4. Remember that Almighty God is about thy bed, and seeth thy down-lying and thy uprising: understandeth thy thoughts, and is acquainted with all thy ways. Remember likewise, that his *Holy Angels* who guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awful presence of God, and in the sight of his holy *Angels*.

Psal. 139.
2, 3.
Gen. 31.
42. and
22, 1, 2.
Psal 91. 5,
11.
Act. 12. 11

5. As thou art putting on thine apparel, remember, that they were first given as coverings of shame; being the filthy effect of sin: and that they were made but of the *effals* and *excrements* of dead beasts. Therefore, whether thou respect the *stoffe*, or the first *institution*, thou hast so little cause to be proud of them, that thou hast great

great cause to be *humbled* at the sight and wearing of them, seeing the *richest apparel* are but fine covers of the *foulest shame*. Meditate rather, that as thine *apparel serves* to cover thy shame, and to fence thy body from cold: so thou shouldst be as careful to cover thy soul with that *wedding garment* which is the *righteousness* of Christ, and (because apprehended by our Faith) called the *righteousness* of the Saints: Lest whilst we are richly apparelled in the sight of men, we be not found to walk *naked*, (so that all our *sfilthiness* be seen) in the sight of God. But that with his *righteousness* (as with a *Robe*) we may cover our selves from *perpetual shame*, and shield our souls from that fiery cold that will procure eternal *weeping and gnashing of teeth*. And withal consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soul. And yet a man would think that on whom God bestowed most of these *outward blessings*, of them he should receive the greatest *inward thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their *accounts*.

6. Consider how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a new life: and in causing the Sun, after his uncessant race, to rise up again to give thee *light*. Let not then his *glorious light* burn in vain; but prevent rather (as oft as thou canst) the *Sun rising* to give God *thanks*? and kneeling down

Mat. 22. 11

Rom. 3. 14

1 Cor. 1.

30.

Phil. 3. 9.

Apoc. 19.

18.

Eph. 4. 24.

Apoc. 16.

15.

Mat. 22. 13

Luke 12.

48.

Lam. 3. 25.

Psal. 19. 5.

Wisd 15.

23.

down at thy bed-side salute him at the day *Spring* with some devout *Antelucanum*, or Morning *Soliloquy*. containing an humble confession of thy sins, the pardon of all thy faults, a thansgiving for all his benefits. and a craving of his gracious protection to his *Church*, thy self, and all that do belong unto thee.

Brief Directions how to read the holy Scriptures once every year over, with ease, profit, and reverence.

BUt for as much that as faith is the soul; so reading and meditating of the Word of God, are the Parents of Prayer: Therefore before thou prayest in the Morning, first read a Chapter in the Word of God: then meditate a while with thy self how many excellent things thou canst remember out of it:

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what *threatnings* of judgments against such and such a sin: and what fearful examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience*, *Charity*, *Mercy*, *Alms-deeds*, *Zeal* in his service, *Charity*, *Faith*, and trust in God, and such like Christian vertues.

Fourthly, What gracious deliverances God hath wrought: and what special blessings he hath bestowed upon them, who are his true and zealous servants.

Fifthly,

Fifthly Apply these things to thine own heart, and read not these *Chapters*, as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, Read them therefore with that reverence, as if God himself stood by, and *Spake* these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy self, that if such *sin* (as thou readest there) be found in thee without repentance, the like *plagues* will fall upon thee: but if thou dost practice the like *piety* and *virtuous deeds*, the like *blessing* shall come upon thee and thine.

Epist.
dict.

In a word, apply all that thou readest in holy Scripture, to one of these two heads chiefly, either to confirm thy *faith*, or to encrease thy *repentance*; for as *Sustine & Abstine, bear and forbear*, was the Epitome of a good Philosophers life, so *Crede & Resipisce, believe and repent*, is the whole sum of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soul, than five read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day: *one in the Morning, another at Noon, and the third at Night* (reading so many *Psalms* instead of a Chapter, as our *Church-Liturgy* appoints for Morning

Morning or Evening Prayer) thou shalt read over all the *Canonical* ^a Scripture in a year, except six Chapters, which thou mayest add to the *task* of the last day of the year. The reading of the *Bible* in order will help thee the better to understand both the *History* and *scope* of the holy *Scripture*. And as for the ^b *Apocrypha*, being but penned by *Mans Spirit*, thou mayest read them at thy pleasure; but believe them so far as they agree with the *Canonical* Scripture, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy business will not permit thee so much time as to read every morning a Chapter, &c. O Man, remember that thy life is but short, and that *all this business* is but for the use of this short life: but *salvation or damnation is everlasting*! Rise up therefore every morning by so much time the earlier: defraud thy *foggy flesh* of so much sleep, but rob not thy soul of her food, nor God of his service: and serve the *Almighty* duely whilst thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember that God is a God of holiness, whereof he warneth us by repeating so often, "Be ye holy, for I am holy. And when he devoureth with a sudden

^a In the Canonical booksof the Old Testament there are 931. Chapters, but distributing the 150 Psal. into 60 parts, thou shalt find but 341. which being added to 200. (the number of Chapters in the New Testament) will amount to 301. dividing which by 3. unto 315. (the number of the days of the year) there will remain but 6. which thou mayst dispose of as is prescribed.

^b Hos viginti duos li-

broſ lege; cum Apocryphis vero nihil habeas negotii has tantum studioſe meditare Scripturas, quas in eccleſia confidenter legimus. Multo prudentiores & Religioſiores fuerunt Apoſtoli & primi Epiſcopi veritatis, qui nobis eas tradiderunt. Tu igitur cum ſis filius Eccleſie non transgredieris illius terminos. Ac veteris Teſtamenti (ut dictum eſt) viginti duos meditare libros. Cyrilius, Hieroſoymitan. Catechiſ.

4. c Exod. 26.38. d Levit. 11.43. & 19.2. & 20.7.

1 Pet. 2. 5.

Lev. 10. 2.

Verse 3.

Deut. 23.

13, 14.

Job 11. 13

14.

Isa. 1. 15.

fige, *Nadab and Abihu*, for offering unto him *incense with strange fire*, (like those *now a days*, who offer prayers from hearts fraught with the fire of *lust and malice* :) the Lord will give no other reason of his *Judgments* but this, *I will be sanctified in them that come near me*. As if he should have said, If I cannot be sanctified by them, who are my servants, in serving me with that holiness that they should, I will be sanctified on them, by confounding them with my just Judgments, which their lewdness doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them, who serve him: insomuch that he commanded the *Israelites*, that when they were in *Camp* against their enemies, they should dig a hole with a *paddle*, and cover their excrements: his reason is, *For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and give thee thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee*.

If he will have men to be so holy in time of *War* in the field: how much more holiness expecteth he at our hands, in time of *peace* in our houses? therefore saith *Zophar* in *Job*: *If thou prepare thine heart, and stretch out thine hand towards God to pray, if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacle: for as Esay saith; If there be any uncleanness in our hands, that is, any sin whereof we have not repented,*

though

though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowful for thy sins : and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which becometh thy calling, and the Image of God which thou bearest ; shut thy chamber-door, and kneel down at thy bed-side, or some other convenient place, and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God, from the Altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majesty, whose glory the very Heaven of Heavens is not able to contain ; look down from Heaven, upon me thine unworthy servant, who here prostrate my self at the Footstool of thy Throne of Grace. But look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom only thou art well pleased. For, of my self I am not worthy to stand in thy presence, or to speak with mine unclean lips,

1 Kings 8.
27.
Psal. 132.
8.
Heb. 4. 16.
Dan. 9. 18.
Mat. 3. 17.

Isa. 6. 5.
 Psal. 51. 5.
 Gen 6. 5.
 Mat. 15.
 19.
 Mat. 12.
 34.
 Dan 9. 10.
 Dan 9. 11.
 Lev. 16.
 14, &c.

lips to so holy a God as thou art. For thou knowest that in sin I was conceived and born, and that I have lived ever since in iniquity: so that I have broken all thy holy Commandments, by sinful motions, unclean thoughts, evil words, and wicked works: omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou mayst confess unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I do here with grief of heart confess unto thee, &c.*]

Deut. 7.
 26.
 Dan 9. 11.
 Gal 5. 10
 Efd. 9. 13.
 Psa. 130.
 7.
 Psal. 5. 7.
 Psal 13. 5.
 P. al. 14.

And for these my sins, O Lord, I stand here guilty of thy curse, with all the miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts; Yet, Lord, I confess that it is *thy goodness which endureth for ever, and thy compassion which never fails*, that is the cause that I have not been long ago consumed. But with thee, O Lord there is mercy and plenteous redemption. In the multitude therefore of thy mercy, and confidence in *Christ's merits*, I intreat thy divine Majesty, that thou wouldst not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss: for if thou dost, then no flesh can be justified in thy sight,

nor

nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin with the merits of that precious blood which Jesus Christ hath shed for me. And seeing that he hath born the burden of that curse, which was due for my transgressions, O Lord, deliver me from my sins, and from all those judgments which hang over my head, as due unto me for them: and separate them as far from thy presence as the east is from the west: bury them in the burial of Christ, that they may never have power to rise up against me, to shame me in this life, or condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the blood of thine immaculate Lamb, but also to purge my heart by thy holy Spirit, from the dross of my natural corruptions: that I may feel thy Spirit more and more killing my sin, in the power and practice thereof: so that I may with more freedom of mind and liberty of will, serve thee the ever-lasting God in righteousness and holiness this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to be thy faithful & unfeigned servant unto my lives end: that when this mortal life is ended, I may be made partaker of immortality, and everlasting happiness in thy heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that small number and remnant of days, which thou hast

Ezek. 26.
25.

1 Joh. 1. 9.

Gal. 3. 13.

Psal. 103.
12.

Col. 2. 12,
13.

Ephef. 2.
5, 6.

Joh. 1. 29.
Psal. 51. 7,
10.

Gal. 4. 24,
25.

Luke 1.

74. 75.

Mat. 24.
13.

Psal. 90.
12.

Rom. 14.

17.

Eph. 1. 1.

Mat. 25.

34.

Gen. 9. 6.

Eph 4. 24.

Col. 3. 10.

Rom. 8. 18

Mat. 22. 3.

Rom. 1. 6.

Rom. 16.

25, 26.

1 Pet. 2. 8,

9.

Apo. 5. 9.

hast appointed me for to live in this vale of misery, *teach me so to number my days, that I may apply my heart unto wisdom:* and as thou dost add days unto my life; so, good Lord I beseech thee, add repentance and amendment to my days, that as I grow in years, so I may encrease in *grace, and favour* with thee, and all the people. And to this end, give unto me a supply of all those graces, which thou knowest to be *wanting* in me, and *necessary* for me, with an increase of of all those good gifts, wherewith thou hast already endowed me: that so I may be the better inabled to lead such a godly life and honest conversation, as that thy name may thereby be glorified, others may take good example by me, and my *Soul* may more chearfully feed on the *peace* of a good *conscience*, and be more replenished with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks, for all those blessings which of thy goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal purpose *elected me before the foundation of the world* was laid, unto *salvation in Jesus Christ*: for that thou hast created me in thine *own Image*, and hast begun to restore that in me which was lost in our first Parents: for that thou hast effectually called me by the working of thy *Spirit*, in the *preaching* of the *Gospel*, and the receiving of thy *Sacraments*, to
the

the knowledge of thy saving grace and obedience of thy blessed will: for that thou hast bought and *Redeemed* me with the blood of thine *only begotten Son*, from the torments of *Hell*, and thrall of Satan; for that thou hast by *faith in Christ*, *freely justified me*, who am *by nature a Child of wrath*: for that thou hast in good measure *sanctified me* by thy holy Spirit, and given me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my *life, health, wealth, food, raiment, peace, prosperity, and plenty*, and for that thou hast preserved me *this night* from all perils, and dangers of *body and soul*, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleep, so I beseech thee waken my soul from sin, and carnal security; and as thou hast caused the light of the *day to shine* in my bodily *eyes*: so, good Lord, cause the light of thy *Word*, and holy Spirit, to *illuminate my heart*: and give me grace, as one of thy *Children of Light*, to walk in all holy obedience before thy face this day: and that I may *endeavour to keep faith and a clean conscience towards thee, and towards all men*, in all my thoughts, words, and dealings. And so, good Lord, bless all my *studies and actions*, which I shall take in hand this day; as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when I shall make my final

Rom. 5. 28
Gal. 2. 16.
Eph. 1. 3.
1 Cor. 6.
11.
1 Pet. 1. 2.
2 Pet. 3. 9.

Eph. 5. 13.

Luk. 16. 8.
Phil. 6. 15.
Acts 24.
16.

2 Cor. 5.

10.

Zech. 3.2.

Psal. 34.

71.

Psal. 91.

11.

Psal. 31.5.

Luke 23.

46.

Neh. 13.

31.

Psal. 58.

18, 19.

accounts unto thee for them. O my God, keep thy servant that I do no *evil* unto any man this day : and let it be thy blessed will, not to suffer the *Devil*, nor his wicked *Angels*, nor any of his evil *members*, or my malicious *enemies*, to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me *for good, and not for evil* : and command *thy holy Angels* to pitch their tents round about me, for my defence and safety in my going out and coming in, as thou hast promised they should do about them that fear thy Name ; For, *into thy hands, O Father, I do here commend my soul, and body, my actions*, and all that ever I have to be guided, defended, and protected by thee : being assured, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through *frailty* forget thee ; yet, Lord, I beseech thee, do thou *in mercy* remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole *Church*, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *World*, and *Antichrist* ; Give thy Gospel a free and joyful passage through the world, for the conversion of those who belong to thine Election and Kingdom.

Bless the *Churches* and *Kingdoms* (wherein we live) with the continuance of Peace, Justice,

Justice, and true Religion. Defend the Kings Majesty from all his enemies, and grant him a long life, in health and all happiness to reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and all her princely issue. Increase in them all heroical gifts and spiritual graces, which may make them fit for those places, for which thou hast ordained them; direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Common-wealth, to govern the Commons in true Religion, Justice, Obedience, and Tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy Name, and comfort as many among them as are sick, and comfortless in body, or mind; especially, be favourable to all such as suffer any trouble or persecution for the testimony of the truth, and holy Gospel. And give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom; for the glory of thy Name, the further enlarging of the truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful days. And give me grace that, like a wise Virgin, I may be prepared with Oyl in my Lamp, to meet thee the sweet Bridegroom of my Soul at thy coming, whether it be by the day of death or of Judgment: and then, Lord Jesus, come when thou wilt, even Lord Jesus come quickly. These and all other

Isa. 36. 8.

Psal. 72.

15.

1 Tim. 2.

2.

Heb. 6. 14.

1 Tim. 2.

2.

Jam. 5. 15.

Heb. 11.

36.

1 Cor. 10.

15.

2 Tim. 2.

9.

2 Cor. 1.

6, &c.

Mat. 25.

12, &c.

graces which thou knowest needful and necessary for me, this day and evermore, I humbly crave and beg at thy hand. O Father, giving thee thy glory, in that form of Prayer, which *Christ* himself hath taught me to say unto thee, *Our Father which art in Heaven, hallowed be thy Name, &c.*

Meditations to stir us up to Morning Prayer.

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate that prayer is the *spiritual sacrifice, wherewith God is well pleased*: and therefore it is so displeasing to the Devil, and so irksome to thy flesh. Bend therefore thy *affections* (will they, nill they) to so holy an exercise: assuring thyself that it doth by so much the more please God, by how much the more it is displeasing to thy *flesh*.

2. Forget not how the *Holy Ghost* puts it down as a special note of Reprobates: *they call not upon the Lord, they call not upon God.* And when *Eliphaz* supposed that *Job* had cast off the fear of God, and that God had cast *Job* out of his favour, he charged him that he restrained prayer before God; making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that *whosoever shall call on his Name shall be saved.* It

Heb. 13.
15, 16.

Psal. 14. 4.
Psal. 55. 4.
Job 15. 4.

Rom. 16.
12.

is certain, that he who maketh no conscience of the duty of *Prayers*, hath no grace of thy holy *Spirit* in him. For the *Spirit* of grace and of prayer are one, and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God, it is sure that he hath his measure of grace in this world; and he shall have his portion of glory in the life which is to come.

Zach. 12.
10.

3. Remember, that as *loathing* of meat, and *painfulness* of speaking are two *Symptoms* of a sick body: so *irksomeness* of praying when thou talkest with God, & carelessness in hearing when God by his word speaks unto thee, are two *sure signs* of a sick soul.

4. Call to mind the zealous devotion of the Christians in the *Primitive Churches*, who spent many whole nights and vigils in *watching* and *praying* for the forgiveness of their sins: and that they might be found ready at the coming of Christ. And how that *David* was not content to pray at *Morning*, at *Evening*, and at *Noon*: but he would also rise up at *Midnight* to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or a *Play*: yea, whole days and nights in *Carding* and *Dicing* to please the *flesh*; be ashamed

Psal. 55.
16, 17.

Mat. 20.
40.

a Cor. 14.
13. &c. 10.
26, 27.
Gen. 11. 7-9.
b Apo. 17-5.
c Superstition. Qui
filiis insertis
numerant
sua murmu-
ra baccis.
Mant. Alph.

d Joh. 17. 23.
e Vox con-
tinuata, non
concisa &
rupta, ut
battalogia
vitetur.
Perkins de
uni. crati-
on. conci.
cap. 19.
Mat. 13. 19.
Gen. 25. 11.

to think a prayer a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider, that if the *Papists* in their blind superstition, do in an *unknown* and therefore ^a *unedifying* Tongue (fit only for the children of ^b *mystical Babylon*) mutter over upon their ^c *Beads*, every Morning and Evening, so many scores of *Ave-Maries*, *Pater-Nosters*, and Idolatrous Prayers: how shall they in their *superstitious devotion*, rise up in judgment against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest those prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good; and so compiled of Scripture-phrase, as that thou mayst speak to God, as well in his own holy words, as in thine own native language; Be ashamed, that *Papists* in their *superstitious* worshipping of *Creatures* should shew themselves more devout than thou, in the *sincere* worshipping of the true ^d and only God. And indeed, a prayer in private devotion, should be one ^e continued speech, rather than many broken fragments.

6. Lastly, when such thoughts come in to thy head, either to keep thee from prayer, or to *distract* thee in praying: remember that those are the *Fowls* which the *evil one* sends to devour the *good seed*, and the carcases of thy spiritual sacrifice:
but

but endeavour with *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at some times that thy spirits are *dull*, and thy mind not apt for *Prayer* and holy devotion, strive not too much for that time: but *humbling* thy self at the sense of thine infirmities and dulness, knowing that God accepteth the willing mind, (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompense this dulness by *redoubling* thy zeal, and for the time present commend thy soul to God in this, or the like short Prayer.

Another short Morning Prayer.

○ Most gracious GOD and merciful FATHER, I thine unworthy Servant, do here acknowledge that as I have been *born in sin*, so I have lived in *iniquity*, and broken every one of thy Commandments, in thought, word, and deed, following the desires of mine own Will, and Lusts of my flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation in hell fire*, if thou shouldst but deal with me according to thy justice and my desert. Wherefore, O heavenly Father, I beseech thee, for thy Son *Jesus Christ* his sake, and for the merits of that bitter death and bloody Passion, which I believe that he hath suffered for *me*, that thou wouldst par-

don and forgive me all my *sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure me that thou art my *father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy good *spirit* lead me in thy *truth*, and *crucifie* in me more and more all worldly and carnal *lusts*, that my *sins* may more and more *die* in me; and that I may serve thee in *unfeigned righteousness* and holiness this day, and all the days of my life; that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker in everlasting *glory* in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for *electing* me in thy love, *redeeming* me by thy Son, *sanctifying* me by thy Spirit, and *preserving* me from my *youth*, until this *present* day and hour by thy most gracious *Providence*.

I thank thee more especially, for that thou hast defended me this night from all perils and dangers, & hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee keep me this day from all evil that may hurt me, and from falling into any gross sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may

may tend to thy glory, the good of others, and the peace of mine own conscience; And to this end I commend my self, and all my ways and actions, together with all that do belong unto me, unto thy gracious *direction & protection*, praying thee to keep both them and me from all evil: and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the World, and of Antichrist; preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous reign over us. Bless our gracious Queen *Mary*, Prince *Charls*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely Issue, endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates, with those graces and gifts which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy Judgments: comfort all those that are sick and comfortless; Lord, keep me in a continual readiness by faith and repentance for my last end, that whether I live or die, I may be found thine own, to thine eternal glory, and mine everlasting salvation, through Jesus Christ my only Saviour; In whose blessed Name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer, which he hath sanctified with his own lips, saying, *Our Father*, &c.

*Further Meditations to stir us up to Prayer
in the Morning.*

THink not any *business* of *haste* (though never so great) a sufficient excuse to omit *Prayer* in the Morning, but meditate,

1. That the *greater* thy *business* is, by so much the more need hast thou to pray for *Gods goodSpeed* and *blessing* thereon, seeing it is certain that *nothing* can prosper without *his blessing*.

2. That many a man when he thought himself *surest*, hath been *sonest* crossed, so mayst thou.

3. That many a man hath gone out of his door, and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee : and if thou be so careful (before thou goest abroad) to drink, to fence thy body from ill *airs* ; how much more careful shouldst thou be to pray to preserve thy soul from evil temptations ?

4. That the time spent in Prayer, never hindreth, but *furthereth* and *prospereth* a mans journey and business.

5. That in going abroad into the *world*, thou goest into a *forrest* full of unknown dangers : where thou shalt meet many *bryars* to tear thy good name, many *snarcs* to trap thy *life*, and many *Hunters* to devour thy *soul*. It is a field of pleasant *grass*, but full of poisonous *serpents*. Adventure not therefore to go naked amongst these

Quem di-
es vidit
veniens
superbum.
Hunc vi-
der fugieus
jacentem.
Sen. nescis
quid ves-
per serus
vehat, Var.

these *bryars*, till thou hast prayed *Christ* to cloath thee with his righteousness; not to pass through these *snare*s and *ambushments*, till thou hast prayed for *Gods* providence to be thy guide; nor to walk *bare-foot* through this *snake field*; till having thy feet *shod with the preparation of the Gospel of peace*, thou hast prayed to have still the *brazen serpent* in the *eies* of thy faith, that so if thou comest not home *holier*, thou mayst be sure not to return worser, then when thou wentest out of door.

Therefore though thy hast be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast at least used this, or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father, for Jesus Christ his sake, I beseech thee, forgive me all my known and secret sins; which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those judgments which are due unto me for them; and sanctifie my heart with thy *holy Spirit*, that I may henceforth lead a more godly and Religious life. And here (O word) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions, unto thy blessed pro-

protection and government; beseeching thee, that whether I live or die, I may live and die to thy glory, & the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore O Lord, in my *going out*, and *comming in*. And grant that whatsoever I shall *think*, *Speak*, or *take in hand* this day, may tend to the glory of thy name, the good of others, and the *comfort* of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: In whose blessed Name I give thee thy glory, and beg at thy hands all other graces, which thou seest to be necessary for me this day and ever, in that Prayer which Christ himself hath taught me saying: *Our Father which art*, &c.

Meditations, directing a Christian how he may walk all the day with God, like Enoch.

Rom. 8. 26
Phil. 2. 5.
Pro. 27. 2.

HAVING thus begun, keep *all the day* after as diligent a watch as thou canst, over all thy *thoughts*, *words*, and *actions*, which thou mayest easily do by craving the assistance of Gods *Holy Spirit*, and observe these few rules.

First for thy Thoughts.

^a Eph. 4.
27.
^b Mat. 5.
29.

BE ^a careful to suppress every sin in the first motion Dash ^b *Babylons* children (whilst they are young) against the stones. Tread (betimes) the Cockatrice
 Egge,

EGGE, lest it break out into a *Serpent*. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft in the same sin, lest the *custom of sinning*^a take away the conscience of sin, and then shalt thou wax so *impudently wicked*, that thou wilt neither *fear God*, nor *reverence men*.

2. Suffer not thy mind to feed it self upon any imagination which is either *unpossible* for thee to do, or *unprofitable*, if it be done, but rather think of the worlds *vanity*, to condemn it; of *death*, to expect it; of *judgment* to avoid it; of *Hell*, to escape it; and of *Heaven* to desire it.

3. Desire not to fulfil thy mind in all things; but learn to deny thy self *those* desires (though never so pleasing to thy nature) which being attained, will draw either *scandal* on thy Religion, or *hatred* to thy Person. Consider in every thing the *end*, before thou attempt the *action*.

4 Labour daily more and more to see thine own *misery* through *unbelief*, *self-love*, and *wilful breaches of Gods law*; and the *necessity* of Gods mercy through the merits of *Christs Passion* to be such; that if thou wert demanded, *What is the vilest creature upon earth?* thy Conscience may answer; *mine own self*, by reason of *my great sins*; and if that on the other side thou wert asked, *What thou esteamest to be the most precious thing in the World?* thy heart may answer, *One drop of Christs blood to wash away my sins*. And as thou tenderest the *salvation* of thy soul, live not
in

^a Qui conscientiae curam abjiciunt, nec homines reverentur nec Deum.

Pro. 6.14.
Zach. 1.13

in any wilful filthiness. For true faith and the purpose of sinning can never stand together.

2 Kings 23
25.
Luk. 1.6.

5. Approve thy self to be a true servant of Christ, not only in thy general calling, as in the frequent use of the Word and Sacraments, but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandments, like *Josiah* who turned to God with all his heart according to the Law of *Moses*; and *Zachary* and *Elizabeth*, who walked in all the Commandments of God without reproach. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon till thy conscience be pacified, thy hatred of sin increased, and thy purpose of amendment confirmed.

^a *Socrates*
in forum
egressus,
quam mul-
tis ego in-
quit non
egeo.

^b Non est
ergo pau-
per qui
caret, sed
qui eget.
Dimidium
plus toto.
Hesiod.

6. Beware of affecting popularity by adulation; the end never proves good. And though attained by due desert, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they condemn for their unworthiness; but to cut off whom they envy for their greatness. He therefore is truly prudent who (considering the premises) neither ^a affecteth nor neglecteth popularity. But in any wise take heed of harbouring a ^b discontented mind, for it may work the more woe then thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy,

to have some *crosses*, God gives thee *many blessings*, lest through want (being his child) thou shouldst *despair*: And he sends thee some crosses, lest by too *much prosperity* (playing the fool) thou shouldst presume. Many who have *mounted* to great *Dignities*, would have contented themselves with *meaner*, had they known their great *dangers*; affect therefore competency rather than *eminency*. And in all *thy will* have ever an eye to Gods *will*, lest thy *self action* turn to thy own *destruction*. Happy the man, who in his short life is least known to the World, so that he doth truly know God and himself: whatsoever *cross* therefore thou hast to discontent thee, remember that it is *less* then thy *sins* have *deserved*. Count therefore *Christ* thy chiefest *joy*; and sin thy greatest grief: esteem no want to the want of *Grace*; nor any loss, to the loss of *Gods favour*; and then the discontentment for *outward means* shall the less perplex thine *inward* mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition, *We brought nothing into the world, -and it is certain that we can carry nothing out. And having food and raiment, let us therewith be content, but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition*; Pray therefore with wise *Agur*, *O Lord give me neither poverty nor riches, feed me with*

food

Feriunt
summos
fulmina
montes.

Hor.

Tangunt
magnos
tristitia fata
deos. *Ovid.*
Qui notus
nimis om-
nibus ig-
notus mo-
ritur sibi.
Sen.

1 Tim. 6. 7
8, 9.

Infantia
damnandi
sunt qui
tam multa
tam anxie
congerant
quam sit
tam paucis
opus. *vives*
Pro. 30. 8,
9. Vivitur
exiguo
melius.
Claud.

I Tim. 6.

8, 9.

Gen. 28.

20.

^a Col. 3. 1,

2.

Phil. 3. 20.

Jof. 7. 9.

Pfal. 131.

21, &c.

Nobile
vincendi
genus est
patientia
Vincit qui
patitur. Si
vis vincere
disce pati.
Optima
injuriae ul-
tio est ob-
livio, effi-
cit enim ut
animam
leves, nec
magis læ-
dit quam
si facta
non esset.

find convenient for me, lest I be too full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon *worldly things* then thou needs must, for the discharge of thy *peace*, and the maintenance of thy *estate*, but still let thy care be greater for ^a *heavenly* then *earthly* things: and be more grieved for a dishonour done to God, then for an *injury* offered to thy self; but if any private injury be offered unto thee, bear it as a Christian, with *patience*. Never was an innocent man wronged, but if he patiently bare his cross, he *overcame* in the end. But thy good name in the mean while is wounded; bear that also with *Patience*. For he that at the last day will give thy *body* a *resurrection*, will as sure in his good time, grant a resurrection to thy good name. If *impatiently* thou fretest and vexest at thy wrongs, the *hurt* which thou dost *thy self* is more then that which thine enemy can do unto thee. Neither canst thou more *rejoyce* him; then to hear that it throughly vexeth thee. But if thou canst shew *patience* on *earth*, God will shew himself just from *Heaven*. Pray for him; for, if thou be a good man thy self, thou canst not but rejoyce if thou shouldst see thy worst *enemy* to become a good *man* too. But if he still continueth in his *malice*, and increaseth in his *mischief*, give thou thy self unto prayer, committing thy self, and commending thy cause unto the *righteous*

teous Judge of Heaven and Earth, saying with *Jeremy*; O Lord of Hosts, that judgest righteously, and tryest the reins and the heart: vengeance is thine, and unto thee have I opened my cause; in the mean while wait (with *David*) on the Lord, be of good courage, and he shall comfort thine heart.

Jer. II. 29.

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts. Affect not the vain praises of men; the blessed Virgin was troubled, when she was truly praised of an *Angel*. They shall be praised of *Angels* in heaven, who have eschewed the praises of men on earth; neither needest thou praise thy self; deal but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be careful that no man know any ill dealing by thee.

Ne verbis quod scis ostentes, sed rebus te ostende scire.

Psal. 49. 18.

9. Esteem no sin little, for the curse of God is due to the least, and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the misery of thine own estate: and as occasion is ministred, ^a mourn for the iniquity of the times; Pray to God to amend it, and be not thou one of them that make it worse.

^a Ezr. 9. 4. Psal. 89. 9. Mark 3. 5.

10. Lastly, Think often of the ^b shortness of thy life, and certainty of death, and wish rather a good life, than a long. For as one day of mans life is to be preferred before the longest age of a Stag or Raven; so one day spent religiously, is to be higher valued,

^b Heu fugiunt freno non remotante dies. Non quam diu, sed quam bene.

a Fuit non
vixit. Sen.
Non refert
quanta sit
vitæ diutur-
nitas, sed
qualis sit
administra-
tio. Vives.

Tota vitæ
dies unus,
ne mirum
sit homines
non exfati-
ari iisdem
toties re-
deuntibus.
b Non po-
test præsen-
tem diem
recte vivere
qui se non
eum quali
ultimum vi-
cturum esse
cogitat.

c Mark 12.
36.

Prov. 17. 21.

& 10. 17.

Dixisse sæpe
pœnituit,
tacuisse ve-
ro nun-
quam.

d Nescit
vox missa
reverti.

Quàm peri-
culosum il-
lud lingua
quò vadis ?

Nescit pœ-

nitenda loqui qui præferenda prius suo tradidit ex animo.

Calliod. lib. 10. Epist. 4.

valued, than a mans ^a whole life that is consumed in profaneness.

Cast over therefore once every day the number of thy days, by subtracting those that are past (as being vanished like yester-nights dream) contracting them that are to come (since the one half must be slept out, the rest made uncomfortable by the troubles of the world, thine own sickness, and the death of friends :) counting ^a only the present day thine ; which spend as if thou wert to spend no more.

Secondly for thy words.

1. **R** Emember that thou must answer for every ^b idle word ; that in *multiloquy* the wisest man shall over-shoot himself. And therefore all tedious and idle talk, whereof seldom ariseth comfort, many times repentance : especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou keptst it in : it is ^c anothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witness, to the confusion of his own face !

Let then thy words be few, but advised : fore-think whether that which thou art to speak, be fit to spoken : affirm no more than what thou knowest to be true ; and be rather silent, than to speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go to-

gether

gether in honesty and truth, hate^a dissembling and lying in *another*, detest it in thy self, or God will detest thee for it, for *he hateth a liar and his Father the Devil a like*. And if once thou be discovered to make no conscience of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy word than to a liars Oath. Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lye, yea though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of infirmity (or against his will) and him who offendeth maliciously, and of set purpose; let the one have pity, the other justice.

3. Keep thy speech as clean from all *obscenity*, as thou wouldst thy meat from poyson; and let thy talk be^b *gracious*, that he that hears thee may grow better by thee; and be ever more earnest when thou^c speakest of Religion, than when thou speakest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error; rejoyce to find the truth, and magnifie it. Study therefore three things especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *Gods children*, be sure to make some holy advantage^d by them; learn of them all the good that thou

a 1 Pet. 2. 1.
Psal. 3. 2.
Si mendacem te norint, nemo tibi credit, etiam si affirmes verissimum, Arist.
Odi tanquam immaturo.
Prov. 6. 3.
Acts 3. 17.
1 Tim. 1. 13.
Psa. 59. 3. 5.
Psal. 102. 7.

b Eph. 4. 29.
Psal. 1. 2.
Prov. 31. 26
Pii est alios reddere pios.
c Psal. 129. 31.

d Psal. 69. 2
Si verum audis silentio protinus reverere, illique tanquam divina rei assurgito.

a Mat. 4. 24,
25.

b 2 Kings 4.
2.

c Eccles. 3. 7
Luke 2. 19.
Arcanum
tibi credi-
tum fide il-
lius custodi
quam depo-
sitam pecu-
niam.

d Veta ami-
citia tan-
tummodo
est inter bo-
nos. Mali
nec inter se
amici sunt,
nec cum bo-
nis. Civilem
amicum sic
habeas, re-
putes posse
inimicum
fieri.

thou canst; and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still ^a minister unto thee. For the *gifts of men*, by much using, do *perish* and *decrease*: so the *Gifts of God*, by much using, do the more *grow and increase*; like the ^b *Widow's* pitcher of oyl, which the more is poured to fill other vessels, the more it was still replenished in it self.

4. Beware that you believe not all that is told you, and that you tell not ^c all that you hear, for if you do, you shall not long enjoy true Friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an *honest heart*, never let malice in hatred, make thee to reveal that which love in friendship, bound thee a long time to conceal. But for fear of such after-claps, observe two things:

First, Though thou hast many acquaintance; yet make not any thy familiar friend but he that truly ^d fears God: such a one thou never needest to fear. For though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away, & the fear of God will never suffer him to do thee any villany. Secondly, do nothing in the sight of a civil friend, for which thou canst not be safe, unless it be concealed: nor any thing for which (if *just* cause be offered) thou needest fear him, if he prove
thine

thine *unjust* enemy. If thou hast done any thing amiss, ask God forgiveness, and persuade thy self, rather than thy friend to keep thy own counsel. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion, if ever that cause fail, the friendship falleth off: and the rather, because that as God breeds among men peace, truth, and amity, that we should live to do one another good, so the Devil daily soweth falsehood, discord, and enmity, to cause (if he can) dearest friends to devour one another.

5. Make not a jest of another mans infirmity: remember thine own, abhor the frothy wit of a filthy nature, whose brains having once conceived an old scoff, his mind travels (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merry, have a special care of three things.

First, That thy mirth be not against Religion.

Secondly, That it be not against *Charity*.

Thirdly, That it be not against *Chastity*: and then be as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thine enemy for thou knowest not what shall be the manner of thine own end. But the more
a glad to see the *worst mans amendments*,

Cum supplicio mortis aliquis efficiendus esset, aiebat malle ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem naturam.

Quod tace-
ti vis, prius
ipse tace.
Bellum non
est hominum
sed (quod
verbum so-
nat) bellu-
arum, & cum
vitiis non
hominibus
gerendum.
Eph. 5. 4.
Psal. 15. 3.

Irridere pi-
um nefas
impium im-
mane, homi-
nem inhu-
manum.
Nemo vi-
detur sibi
tam vili, ut
irrideri me-
reatur.
Phil. 4. 4.

a Valenti-
nianus imp.

Rom. 5. 8.

10.

Eph. 2. 4.

then his punishment. Hate no man, for fear lest Christ love him, who will not take it well that thou shouldst hate *whom he loved*. Christ loved thee when thou wast his enemy; by the merits therefore of his blood he requesteth thee, for his sake, to love thy enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of an hundred pence, for the forgiveness of *ten thousand talents*. The sixty hundred thousand Crowns, for ten Crowns. Petty forgiveness of man, for infinite forgiveness of Almighty God. Though thou thinkest thine enemies unworthy to be forgiven, yet Christ is worthy to be obeyed.

Mat. 18.

24, 25.

Psal. 119.
Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth always continue in disgrace.

Reprehensio semper vel meliores vel cautiores nos reddit. Si reprehendi fers ægre, reprehendenda ne feceris.

Lev. 19. 22

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, & tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe: it never doth a wise man harm. For if it be true thou hast a warning to amend; if it be false, thou hast a caveat what to avoid. So every way

it

it makes a wise man better or wariier. But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oaths, is an undoubted sign of a soul that never truly feared God. Pray therefore with David, when thou art to speak of any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, In ^a praising be discreet; in ^b saluting, courteous; in ^c admonishing, friendly; in ^d forgiving, merciful; ^e promising, faithful, and bountiful in ^f recompensing good service, making not the rewards of vertue the gifts of favour.

Thirdly for thy actions.

DO no evil though thou mightest; for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at Gods Word, of the lawfulness thereof, and prayed for his blessings upon thy endeavour; and then do it in the name of God with cheerfulness of heart, committing the success unto

Qui facile in seriis jurat, in jocis jurabit; qui in jocis & in mendacio. Vives. Psal. 141. 3.

^a 1 Pet. 5. ^b Rom. 12. Affabilitas & comitas sunt nullis impendii; amicitias tamen magnas conglutinent exhibita, dissolvunt prætermissa.

^d 1 Thess. 3 9.

Lev. 19. 17.

^c Psal. 15. 4.

^f Deut. 15.

Psal. 119.

101.

1 Cor. 7. 5.

1 Sam. 30.

1.

1 Cor. 7. 5.
Imminet
semper oc-
casiones
suas diabo-
lus. Greg.

Mark 7. 12.
Luke 16. 2.
2 Cor. 5. 10.
Gen. 39, 9,
11, &c.

2 Sam. 12.
12.
Lev. 8. 17.
& 11. 2.
Prov. 5. 8.
& 6. 27.

a Omnis
peccandi
ocasio vi-
tanda est:
nam qui a-
mat pericu-
lum peribit
in illo.
Eccles. 3.

unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do any evil work, remember that Satan is where his business is. Let not the Child of God be the instrument of so base a slave; hate the *work*, if thou abhorrest the *Author*. Ask thy *Conscience* those two questions; *Would I have another do this unto me? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness and sin against him?* And remember with *Joseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are secret in the sight of God, as those which are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret sins, as he did *Dauids*, to the open light, before all *Israel*, and before the *Sun*. Be therefore as much afraid of secret sins, as open shame. And so avoid all in *general*, as that thou dost not allow thy self any one particular, or daring sin, which the corruption of thy nature could best agree withal: For the crafty Devil can hold a mans soul as *fast by one*, as by *many sins*: and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the ^a occasion.

3. In effecting good actions which are within

within the compass of thy calling, distrust not Gods providence, though thou see the means, either wanting or weak. And if means do offer themselves, be sure that they be lawful: and having gotten lawful means, take heed that thou rely not more upon them, than upon God himself. Labour, in a lawful Calling, is Gods ordinary means, by which he blesteth his Children with outward things. Pray therefore for Gods blessing upon his own means. In earthly business, bear an heavenly mind: do thou thy best endeavour, and commit the whole success to the fore-ordained wisdom of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both actions and means endeavour with Paul to have always a clean conscience towards God and towards men.

Look to your selves, what Conscience ye have; For Conscience shall damn, and Conscience shall save.

4. Love all good things for Gods sake, but God for his own sake. Whilst thou holdest God thy friend, thou needest not fear who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unless that first his sin have prevailed over him, and God hath left him to himself; he that would therefore be safe

I

from

Judg. 7.7.

Mat. 16.
26.

Acts 24.
16.

Psal. 118.
6, 7.

Rom. 8.14

Pro. 16.7.

Gen. 32.3,
&c.

Gen. 3.1-7,
29, 42.

Exod. 31.
25.

Numb. 14.
42, 43, &c.

from the fear of his enemies, and live still in the favour of his God ; let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

Psal. 11.
12, 13.

5. Give every man the honour due to his place, but honour a man more for his goodness, than for his greatness. And of whomsoever thou hast received a benefit, unto him (as God shall inable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a *pledge* of his eternal love, and a *spur* to a *godly life*.

6. Be not proud for any external worldly goods, nor for any internal spiritual gifts. *Not for external goods*, because, that as they came *lately*, so they will *shortly* be gone again ; their loss therefore is the less to be grieved at. *Not for any internal gifts*, for as God gave them, so he will likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth, and contemn others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self-conceited ? thou hast twenty vices that may better vilifie thee in thine own eyes.

Tu recte
vives, si
curas esse
quod vi-
deris. Her.
Epist. ad
Quin.

Be the same in the sight of God, who be- holds thy *heart*, that thou *seemest* to be in the *eyes of men* that see thy face. Content
nor

not thy self with an outward good name, when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A deserved good name for any thing, but for godliness, lasts little, and is less worth. In all the Holy Scriptures I never read of any Hypocrites repentance; and no wonder, for whereas after *sin conversion* is left as a means to cure all other sinners; what means remains to recover him, who hath converted *conversion* it self unto sin? Wo therefore unto the soul that is not, and yet still seemeth religious.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the life of the godly, that thou mayst imitate it; and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to *hypocrisie*, beware that thou use not the exercise of Religion, as matters of course and custom, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continual use of good means, thou seekest thy special corruptions weakned, and thy sanctification more and more increased; and make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

Endeavour to rule those who live under thine authority, rather by love than by fear: for to rule by ^a love is easie and safe;

Non juvat bonum nomen, reclamante conscientia.

Numb. 23.
10.
Psal. 37.
35, 36, 37.

1 Cor. 1.
28.
Isa. 58. 56.
Mat. 25.
27, 28.
Psal. 51. 6.
^a Ama &
impera.
Elanda via
valet imperium.
Ans.

a Qui terret
plus ille ti-
met: fors il-
la tyranno
convenit.
Claud. de
instit. prin.

b 1 Pet. 2. 13.
c Lev. 25. 55.
Phil. 1. 6.
1 Cor. 9. 6.
Sic Peticies
quoties
chlamydem
induerit, a-
pud se dice-
re consue-
vit, attende
Peticies,
quod gesta-
tus es im-
perium in
liberos A-
thenienses,
Pla. in
Apoph.

Quanto ma-
gis ut quo-
ties autho-
ritatem ex-
erciturus
es, apud te-
ipsum dice-
re debebas,
Memento,
homo, quod
imperium
geris in li-
beratos Christianos.

safe; but tyranny is ever accompanied with care and ^aterror. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to bear; neither will Gods Justice suffer the sway that is grounded on *tyranny*, long to continue. Remember that though by ^b humane ordinance they serve thee; yet by a more peculiar right they are ^c Gods Servants. Yea, now being *Christians*, not as *thy Servants*, but *above Servants*, Brethren, beloved in the Lord. Rule therefore over Christians (being a Christian) in love and mercy like Christ thy Master.

9. Remember that in all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice *justly*. For the due execution whereof,

First, Have an open ear to the just complaints of unjust dealings.

Secondly, So lend one ear to the accuser as that thou keep the other for the accused: for he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, In hearing both parts, incline not to the right hand for affection, or the left for hatred: as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, Deny not Justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy

come
Qui statuit aliquid, parte inaudita altera,
æquum licet statuit, haud æquus fuit. Sen. in Med.

come in equal ballance with the rich and mighty. If thou perceivest on the one side in a cause, *the high hills of cunning advantage, powerful combination, and violent prosecution*: and on the other side, *the low vallies of poverty, simplicity, and desolation*: prepare thy way (as God doth) to Judgment by ^a *raising vallies*, and *taking down hills*, equalling inequality: that so thou mayst lay the foundation of thy sentence upon an even ground. In matters of right and wrong, 'twixt party and party, let thy conscience be careful, rather *Jus dicere*, to pronounce the Law that is made, *Secundum allegata & probata*, rather than *Jus dare*, to make a Law of thine own, upon the authority of *fic volo, sic jubeo*, fearing that fearful malediction: *Cursed be he that removeth his neighbours Land-mark*. In tryals of life and death, let Judges, like *Elohim*, in justice remember mercy, and so cast the severe eye of justice upon the *fact*, as that they look with the pitiful eye of mercy upon the *Malefactor*, wresting the favour of the Law to the favour of life, where grace promiseth amendment; but if Justice requireth that ^e *one* rather than *unity* must perish, and that a rotten member must be ^d cut off, to save the whole body from putrefying; *fiat justitia*. But whilst thou art pronouncing the sentence of judgment on another, remember, that thine own judgment hangs over thy head. In all causes therefore judge aright, for thou shalt be sure to find

Judicious
Sir Fran.
Bacons Es-
says of Ju-
dicature,
^a Luke 3.
4. 5.
Isa. 40. 5.
^b 2 Chron.
15. 10.

^c Melius
pereat u-
nus quam
ut perate
unitas.
^d Ense re-
scinden-
dum, ne
pars sin-
cera tra-
hatur.

a righteous Judge, before whom thou must shortly appear: to be judged thy self: at what time thou mayst leave to thy friend this for thine *Epitaph*.

Nuper eram iudex, jam iudicis ante tribunal Subsistens paveo: iudicor ipse modò.

Many (I know not upon what grounds) seem to be much grieved with the *Laws* of the Land: but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem, modò iudex eâ legitimè utatur*, We know that the Law is good, if a man use it lawfully. And he shall be unto me a righteous Judge, whose heart, neither corruption of bribes, fear of Foes, nor favour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehoshaphat*: *Be of good courage, and do justice, and the Lord will be with the good.*

10. Lastly, Make not an occupation of any recreation. The longest use of pleasure is but short; but the Pains of pleasure abused are eternal: like therefore lawful recreation, so far forth, as it makes thee fitter in body and mind, to do more chearfully the service of God, and the duties of thy calling. Thy work is great, thy time is but short: And he who will recompence every man according to his works, standeth at the door. Think how much work is behind, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldst make, if thy Master should call thee this day to thine accounts.

Be

1 Tim. I.
8.

2 Chron.
39. 11.

Prov. 24:
17.

Phil. 5. 8.

Vita bre-
vis, opusq;

multum,
operarii

pigri, &
urget Pa-

terfamili-
as. Rabbi

Apotheg.
Apoc. 22.

12.
Jam. 3. 9.

Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man would of an *old Lease*, that were near expiring, and when thou disposest to *recreate* thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *idleness*, *sports*, *plays*, and *toyish vanities*, seeing the *whole* is but a *short while*, though it be all spent in doing the best good thou canst: for man was not created for *sports*, *plays*, and *recreations*, but *zealously* to serve God in *Religion*, and *conscientiously* to serve his neighbour in his *vocation*; and by both to ascertain himself of eternal salvation. Esteem therefore thy loss of ^a *time*, one of the greatest losses, redeem it carefully, to spend it wisely, that when the time cometh, that thou mayst be no longer a *Steward* on Earth, thy Master may welcome thee, with an *Euge bone serve*, and give thee a better in Heaven; where thou shalt joyfully enjoy thy Masters joys for evermore.

Meditations for the Evening.

At Evening when thou preparest thy self to take thy rest, meditate on these few points.

1. **T**HAT seeing thy days are numbred, there is one more of thy number spent, and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy

I 4

^a Nihil est illud tempus quam vita, quam unusquisque tantum se amare proficetur; quum rei nullius magis sit prodigus quam temporis.

Eph 5. 16.

Luk 16. 2.

Mat. 25.

24.

Psal. 90. 16.

Joh. 14 5.

Vive me-

mor quam

sis brevis

ævi. Hor.

self what memorable thing thou hast seen, heard, or read that day more than thou sawest, heardest, nor knewest before; and make thy best use of them, but especially call to mind what sin thou hast committed that day against God or man, and what good thou hast omitted: and humble thyself for both. If thou findest thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory, and count that day ^a lost wherein thou hast not done some good.

^a Heu perdidisti diem.
Tit. Vesp.
Apop.
Nullus sine linea dies.

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault; presume not to sleep, till thou have upon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the less to account for, when thou art to make a final reckoning before his Majesty in the Judgment day.

Eph. 4. 26.
^b Non turpe est veniam precari, turpe est Deum aut hominem habere inimicum.

4. If thou hast fallen out with any in the day, let not *the Sun go down on thy anger that night*. If thy Conscience tells thee that thou hast wronged him, acknowledge thine offence, and ^b intreat him to forgive thee. If he have wronged thee, offer him reconciliation, and if he will not be reconciled, yet do thou from thy heart forgive him, *Matthew 5. verse 23*. But in any case presume not to be thine own

own avenger. For in so doing thou dost God a double *injury*: First in offering to take the *sword of Justice* out of his hand, as though he were not *just*: having reserved the *execution of vengeance* to himself. Secondly, in *usurping authority* over his servant, without referring the cause to his hearing, and censure, being his and thy Master. Besides, thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly, if on thy enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in *thy power*) do him good, and *rejoyce* in doing it: for he that doth good to his *Enemies*, shews himself the child of God, and his reward is with God his *Father*.

5. Use not *sleep* as a *mean* to satiate the foggy *litherness* of thy *flesh*. but as a *medicine* to refresh thy tyred senses and members: *sufficient* sleep quickneth the *mind*, and reviveth the *body*: but *immoderate sleep* dulleth the one, and *fatneth* the other.

6. Remember that *many* go to bed and never rise again, till they be *wakened* and *raised up* by the fearful sound of the *last trumpet*. But he that *sleepeth* and *wakeneth* with *Prayer*, *sleepeth* and *awakeneth* with *Christ*. If therefore thou desirest to

. I §

sleep

Mihi vindicta dicit Dominus, Ro. 12. 10. Non est tibi jus in servum alienum, imo in conservum tuum.

Cui semel ignoveris, cura ut ille sentiat bona fide id est, actum; & si qua in re illum juvare potes experiatur te amicum, Vives Mat. 35. 44.

In vita tempus quod somno impenditur, non est vita vita enim Vigilia est.

sleep securely, and safely ; yield up thy self into the hands of God, whilst thou art waking : and so go to bed with a reverence of Gods Majesty, and consideration of thine own misery, which thou mayst imprint in thy heart in some measure, by these and the like meditations.

Read a Chapter in the same order as was prescribed in the morning, and when thou hast done, kneel down on both thy knees at thy bed side, or some other convenient place in thy chamber, and lifting up thy heart, thine eyes and hands, to thy Heavenly Father, in the name and mediation of his Holy Son Jesus, praying unto him, if thou hast the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed that day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. *Requesting* the assistance of his Holy Spirit, for amendment of life.

4. *In giving thanks* for benefits received, especially for thy preservation that day.

5. *Praying* for rest and protection that night.

6. *Remembring* the state of the Church, the King and the Royal Prosperity, our Ministers and Magistrates, and our Brethren visited or persecuted.

7. *Lastly*, commending thy self and all thine to his gracious custody.

And which thou mayst do in these or the like words.

A Prayer for the Morning

O Most gracious God and loving Father, *who art about my bed, and knowest my down-lying, and mine up rising, and art near unto all that call upon thee, in truth and sincerity,* I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity; so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven and before thee: For O Lord, I have transgressed all thy commandments and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge; yea contrary to the motions of thy Holy Spirit reclaiming me from them, so that I have wounded my Conscience, and grieved thy Holy Spirit, by whom thou hast sealed me to the day of Redemption. Thou hast consecrated my Soul and Body, to be the Temples of the Holy Ghost; I wretched sinner have defiled both, with all manner of pollution and uncleanness. My eyes in taking pleasure to behold vanity, mine ears in hearing impure and unchaste speeches, my tongue in leasing and evil speakings, my hands are so full of impurity, that I am ashamed to lift them up unto thee, and my feet have carried me after mine

own

Psal. 139.

23.

Psal. 145.

18.

Psal. 51. 5.

Heb. 29. 6.

Luk 15. 18.

Can. 9. 11.

Eph. 4. 30.

Psal. 119.

37.

Psal 6. 5.

Isa. 6. 5.

Rom. 3.
15, 16.

Gen. 6. 5.

Psal. 40.
12.

Isa. 1. 6.

2. Sam. 6.
22.

2 John 3.
20.

own ways: my understanding and reasoning, which are so quick in all earthly matters, are only blind, and stupid, when I come to meditate or discourse of spiritual and heavenly things; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are vile and vain: Yea, Lord, by woful experience I find, that naturally, all the imaginations of the thoughts of mine heart are only evil continually. And these my sins are more in number, than the hairs which grow upon mine head, and they have grown over me like a loathsome leprosie, that from the crown of my head to the sole of my foot, there remains no part which they have not infected; they make me seem vile in mine own eyes, how much more abominable must I then appear in thy sight? and the custome of sinning hath almost taken away the conscience of sin, and pulled upon me such dulness of sense, and hardness of heart, that thy judgments denounced against my sins, by the faithful Preachers of thy Word, do not terrifie me to return unto thee unfeigned Repentance for them. And if thou Lord, shouldst but deal with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still waitest for my Repentance; I humbly beseech thee for the bitter death and bloody passion sake, which Jesus Christ hath suffered

ed for me, that thou wouldst pardon and forgive unto me all my sins and offences, and open unto me that *ever-streaming fountain* of the *blood* of *Christ*, which thou hast promised to open under the *New Testament* to the penitent of the house of *David*, that all my sins and uncleanness may be so bathed in his *blood*, buried in his *death*, and hid in his *wounds*, that they may never be more seen to shame me in this life, or to condemn me before the Judgment seat in the world which is to come. And forasmuch, O Lord, as thou knowest, that *it is not in man to turn his own heart, unless thou dost first give him grace to convert*; and seeing that it is as easie with thee to *make* me righteous and holy, as to bid me to be such: O my God, give me grace to *do what thou commandest, and then command what thou wilt*, and thou shalt find me willing to do thy blessed will. And to this end give unto me thine *holy Spirit*, which thou hast promised to give (to the worlds end) unto all thine Elect people. And let the same *thy holy Spirit* purge my heart, *heal* my corruption, *sanctifie* my nature, and *consecrate* my soul and body, that they may become the *Temples of the Holy Ghst*, to serve thee in *righteousness and holiness all the days of my life*; that when (by the direction and assistance of thy *holy Spirit*) I shall *finish* my *course* in this short and transitory life, I may chearfully leave this world, and resign my *Soul* into thy *Fatherly hands*, in assured confidence of enjoying

Zech. 13. 1

Jer. 20. 23.

Da Domi-
ne quod
jubes, &
jube quod
vis, Aug.
Mat. 28.

20.
John 16.

13.

1 Cor. 3.

16, 7.

Luk. 1. 14.

Act. 13. 25.

2 Tim. 2. 7

Psal. 31. 5.

Mat. 25.

36.

2 Tim. 4.8

joying everlasting life with thee in thine heavenly Kingdom, which thou hast prepared for thine Elect Saints who love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sins past, with *grief* of heart be humbled for my sins present, and with all my *endeavours* resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *unity* of the Church, lead me in the *truth* of thy Word, and preserve me that I never swerve from the same to *Papery*, nor any other error or false worship. And let thy Spirit open mine eyes more and more to see the *wondrous things* of thy Law, and open my lips, that my mouth may daily defend thy truth, and set forth thy praise. Increase in me those good gifts which of thy *mercy* thou hast already bestowed upon me, and give unto me a *penitent* spirit, a *chaste* heart, a *contented* mind, *pure* affections, *wise* behaviour, and all other graces which thou seeest to be necessary for me to govern my heart in thy fear, and to guide all my life in thy favor, that whether I live or dye, I may live and dye unto thee, who art my God and my Redeemer.

Psal. 118.

1, 3.

Psal. 51. 25

Psal. 19. 14

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humblest heart all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast bestowed

stowed upon my soul and body, for this life, and for that which is to come : namely, for my *Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation* from my childhood, until this present day and hour : and for the firm hope which thou hast given me of my *glorification*. Likewise for my *health, wealth, food rayment, and prosperity*, and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all *necessary* good things that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest* : So I beseech thee, *Sanctifie* unto me this nights rest and sleep, that I may enjoy the same as thy sweet blessing and benefit ; That so this *dull and wearied* body of mine, being refreshed with moderate sleep and rest, I may be the better inabled to walk before thee, doing all such *good works* as thou hast appointed, when it shall please thee by thy *divine* power to waken me the next morning. And whilst I sleep, do thou O Lord, *who art the keeper of Israel, that neither slumbrest nor sleepest*, watch over me in thy holy providence. to protect me from all dangers, so that neither the *evil angels of Satan*, nor any *wicked enemy*, may have any power to do me any harm, or evil. And to this end give a charge unto thy holy *angels*, that they (at thine appointment) *may pitch their tents* round about me

Psal. 121.

4.

Apoc. 12. 7

Pro. 18. 10

me, for my defence and safety : as thou hast promised that they should do *about them that fear thy name*. And knowing that thy Name is a *strong Tower of defence unto all those that trust therein* ; I here recommend my self (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ his sake* have mercy upon me, and receive my soul into thy Heavenly Kingdom. And if it be thy blessed pleasure to add more *days* unto my life, O Lord, add more *amendment* unto my *days*, and wean my mind from the love of the *world, and worldly vanities*: and cause me more and more to settle my *conversation on heaven and heavenly things, and perfect daily in me that good work which thou hast begun, to the glory of thy name and the salvation of my sinful soul*.

O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole *Church, our King Charles, Queen Mary, the Noble and hopeful Prince Charles, with the rest of the Royal Progeny, the Religious Lady Elizabeth, the Kings only sister, and her Princely Issue*: keep them all in the sincerity of thy Truth ; and prosper them in all grace and happiness. Bless the *Nobility, Ministers, and Magistrates* of these Churches and Kingdoms, each of them with those grace which are expedient for their place and calling. And be thou O Lord, a comfort and consolation to all thy people whom thou hast thought meet.

meet to visit with any kind of *sickness, cross, or calamity*. Hasten, O Father, the coming of our *Lord Jesus Christ*: make me ever mindful of my last end, and of the *reckoning* that I am to make unto thee therein: and in the mean while, carefully so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and *mediation of Jesus Christ thy Son*, and in that form of prayer, which he himself hath taught me to say; *Our Father which art in Heaven, &c.*

Apo. 6. 10.
& 12. 20.

Mat. 19.
21.

Luke 13.
14.

Another short Evening Prayer.

O Eternal God, and Heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter, Mary Magdalen, the Publican, the Prodigal Child*, and many other penitent sinners, that thou art so full of *compassion*, and so ready to forgive the greatest sinners, who are *heaviest laden with sin*, at what time soever they return unto thee, with penitent hearts *lamenting their sins*, and imploring thy grace, I should *despair* of my own sins, and be utterly discouraged from presuming to come into thy presence: considering the hardness of my heart

Luke 22.
61.

Luk. 7. 47.

Luke 18.

14.

Luk. 15. 2.

Psal. 133.

80.

Mat. 11.

28.

Ezek. 18.

21, 22, &c.

Psa. 114. 7.
Deut. 27.
26.

Gal. 3. 10.

Jam. 3. 24.

Mal. 3. 6.

Col. 3. 12.

Mat. 3. 17.

Psal. 25. 7.

Psal. 28. 4.

Hos. 14. 2.

Isa. 1. 16,

18.

Mat. 9. 12.

1 Joh. 1.

17.

Joh. 3. 14.

Gal. 4. 7.

1 Theff. 5.

23.

heart, the unruliness of my affections, and the uncleanness of my conversation, by means whereof I have transgressed *all thy Laws*, and deserved thy curse, which might cause my *body* to be smitten with some *fearful disease*, my *soul* to languish with the *death of sin*, my good name to be traduced with scandalous reproaches, and make mine *Estate* liable to all manner of crosses and casualties. And I confess, Lord, that thy mercy is the cause that I have not been long ago *confounded*. But, O my God, as thy mercy only staid thy judgment from falling upon me hitherto, so I humbly beseech thee, in the *bowels* of thy mercy in *Jesus Christ* (*in whom thou art well pleased*) that thou wilt not deal with me according to my deserts, but that thou wouldst *freely* and *fully* remit unto me all my sins and transgressions, and that thou wouldst *wash* them clean from me with the vertue of that most *precious blood*, which thy Son *Jesus Christ* hath shed for me; for he alone is the *Physician*, and his *blood only* is the *medicine* that can heal my *sickness*; and he is the *true brazen Serpent* that can cure that *poison* wherewith the *fiery serpents* of my sins have stung and poisoned my sick and wounded Soul. And give me I beseech thee, thine *holy Spirit*, which may assure me of mine *adoption*, and that may confirm my *faith*, increase my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will*, and *affections*, and so *sanctifie me throughout*

out

out, that my whole body, soul, and spirit, may be kept unblameable, until the glorious coming of my Lord Jesus Christ. And now, O Lord, I give thee hearty thanks, and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lion, which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection, beseeching thee, O my Lord and God, not to suffer Satan, or any of his evil members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live, and die unto thee, and to the glory of thy name, and the salvation of my soul. Lord, bless and defend all thy chosen people every where. Grant our King a long and happy Reign over us. Bless our gracious Queen Mary, with their Princely Progeny, the Lady Elizabeth, the Kings only Sister, and her Princely Issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness. Good Lord, give me grace to be one of those wise Virgins which may have my heart prepared like a Lamp furnished with the Oyl of Faith, and light of good works, to meet the Lord Jesus

1. Pet. 5. 8.

Psal. 13. 5.

Mat. 25. 2.

Jesus the sweet Bridegroom of my soul at his second and sudden coming in glory. Grant this, good Father, for Christ Jesus sake, my only Saviour and Mediator, in whose blessed Name, and in whose own words, I call upon thee, as he hath taught me, Our Father which art, &c.

Afterwards say,

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night and evermore, Amen.

Then rising in an holy reverence, meditate as thou art putting off thy cloaths.

Things to be meditated upon as thou art putting off thy cloaths.

Nudus in
huncmun-
dum veni,
nudus
quoque
abibo.

Luk 16.2.

Mat. 22.

42.

Job 17.13

Uit somnus

mortis, sic

lectus

imago se-

pulchri.

Mar. 12.

40.

1 Theff. 4.

14.

1. **T**Hat the day is coming when thou must be as barely *unstript* of all that thou hast in the *World*, as thou art now of thy cloaths: thou hast therefore here but the use of all things, as a *Steward* for a time, and that upon *accounts*. Whilst therefore thou art trusted with this *stewardship*, be *wise* and faithful.

2. When thou seest thy *bed*, let it put thee in mind of thy *grave*, which is now the *bed* of *Christ*; for *Christ* (by laying his holy *body* to rest three days, and three nights in the *grave*) hath *sanctified* and (as it were) *warmed* it for the bodies of his *Saints* to rest and sleep in, till the Morn-
ing

ing of the resurrection : - so that now unto the faithful, death is but a sweet sleep ; and the Grave but Christs Bed , where their bodies rest and sleep in peace, until the joyful morning of the resurrection day shall dawn unto them.

Isa. 57. 1.

Isa. 26. 19.

Let therefore thy bed-clothes represent unto thee the mould of the earth, that shall cover thee : thy sheets, thy winding-sheet ; thy sleep, thy death ; thy waking, thy resurrection. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord only makest me dwell in safety.*

Psal. 4. 8.

Thus religiously opening every Morning thy heart , and shutting it up again every Evening, with the Word of God, and Prayer, as it were with a lock and key, and so beginning the day with Gods Worship, continuing it in his fear , and ending it in his favour, thou shalt be sure to find the blessing of God upon all thy days labours and good endeavours ; and at night thou mayst assure thy self that thou shalt sleep safely, and sweetly in the arms of thy heavenly Fathers providence.

Thus far of the Piety which every Christian in private ought to practise every day. Now followeth that which he (being a Householder) must practise publicly with his Family.

Medita-

Meditations for Household Piety.

1. **I**F thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own person, unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with *Abraham*, that he would not hide from him his counsel. For (saith God) *I know him, that he will command his Sons and his household after him, that they keep the way of the Lord, to do Righteousness and Judgment, that the Lord may bring upon Abraham that he hath spoken unto him.* And *Abraham* had 318 men-servants, which were thus born and catechised in his house. With whose help he rescued also his Nephew *Lot* from the captivity of his enemies. And religiously valiant *Joshua* protesteth before all the people, that if they all would fall away from the true worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all Householders, that they do instruct their Family in his Word, and train them up in his fear and service. *These words which I command thee this day, shall be in thy heart, and thou shalt teach them continually unto thy Children, and shall talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him.*
- Gen. 18.
17, 19.
- Gen. 14 4.
- Josh. 24.
15.
- Deut. 6.7
- Psal. 102.
6.

David according to this Law, had so ordered his Family, that no deceitful person should dwell in his house, but such as would serve God and walk in his way: & religious Hester had taught her maids to serve God in fasting and prayer. And (the more to farther thy Family in the zeal of Religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to their own advantage in a double respect. First, God will the rather bless and prosper the labour and handy-works of such godly servants. For Laban perceived, that God blessed him for Jacobs sake: And Potiphar saw, that the Lord made all that Joseph did to prosper in his hand; yea, when innocent Joseph was cast in Prison, his keeper saw that whatsoever he did, the Lord made him to prosper: And therefore the keeper committed all the charge of the Prisoners into Josephs hand. 2. The trulier a man doth serve God, the faithfuller he will serve thee.

2. If every household were thus careful, according to his duty to bring up his Children and Family in the service and fear of God in his own house, then the house of God should be better filled, and the Lords Table more frequented every Sabbath day; and the Pastors publick preaching and labour would take more effect than it doth. The streets of Towns and Cities would not abound with so many drunkards, swearers, whoremongers, and prophane scorner of true Piety and Religion: Westminster

Hest. 4. 16

Gen. 30.
27.
Gen. 39.
Gen. 39.
22, 23.

minster Hall would not be so full of contentions, wrangling suits, and unchristian debates: and the *Prisons* would not be every *Sessions* so full of Thieves, Robbers, Traitors, and Murderers. But (alas) most householders make no other use of their *servants*, than they do of their *beasts*. Whilst they may have their bodies to do *their* service, they care not if their *Souls* serve the *Devil*. Yet the common complaint is, that *faithful* and *good* servants are scarce to be found. True, but the reason is, because there are so many *profane* and *irreligious* Masters: For, the example and instruction of a *godly* and *religious* Master, will make a good and faithful servant, as may witness the examples of *Abraham*, *Joshua*, *David*, *Cornelius*, &c. who had good servants, because they were religious Masters, such as were careful to make their servants *Gods servants*.

It is the *chief* labour and care of most men, to *raise*, and to advance their *house*; yet let them *rise up early* and *lie down late*, and eat the bread of *carefulness*, all will be but in vain; for, except the *Lord* build the *house*, that is, raise up a *Family*, they labour in vain. For God hath sealed this as an *irrevocable decree*, that he will pour his *wrath* upon the *families* that call not upon his name: yea God will take the *wicked* and pluck him out of his *Tabernacles*, and root him out of the *Land*, &c. Yea, when his *iniquities* are full, he will make the *Land* to *spue out* every *Canaanite*. Religion then, and the Ser-

Psal. 127.

1, 2.

Jer. 10. 25.

Isa. 52: 5,

Gen, 15.

16.

Lev. 18.

15.

vice

vice of God in a Family, is the *best* building, and *surest* entailing of house and land, to a *man* and his *posterity*: for the *righteous man shall inherit the Land, and dwell therein for ever.*

Psal. 37.29.

As therefore if thou desirest to have the blessing of God upon thy *self* and upon thy *family*, either before or after thine own private devotions call every morning all thy *family* . . . *Some convenient room*; and first, either read thy *self* unto them a Chapter of the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayst * *admonish* them of some remarkable notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

Morning Prayer for a Family.

○ Lord our God and heavenly *Father*, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confess that we are *unworthy* to appear in thy sight and presence, considering our manifold sins, which we have committed against Heaven and before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandments, contrary to our knowledge and consciences: albeit that we know that thou art our Creator, who hast *made* us; our Redeemer, who hast *bought* us with the *blood* of thine only begotten Son; and our Comforter,

K

who

* Origen would have the words expounded in Christian houses.

Hom. 9. in Lev.

Augustine saith, that what the Preacher is in the pulpit, the same the Household is in the house.

who bestowest upon us all the good and holy graces, which we enjoy in our souls and bodies. And if thou shouldst but deal with us, as our wickedness and unthankfulness have deserved, what other thing might we (O Lord) expect from thee but *shame* and *confusion* in this life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the obedience of thy Commandment, and in the confidence which we have in thy unspeakable and endless mercy in thy Son, our Saviour *Jesus Christ*, we thy poor servants appealing from thy Throne of *Justice* (where we are justly lost and condemned) to thy Throne of *grace*, (where mercy reigneth, to pardon *abounding sin*;) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that, by the vertue of the precious blood of *Jesus Christ*, thy innocent *Lamb*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original* and *actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgment against us. And we beseech thee, good *Father*, for *Christ* his death and passion sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance, which thy Law hath *threatned*, & our sins have justly deserved. And for as much, O Lord, as we are taught by thy word that *Idolaters*, *Adulterers*, *cove-*

rous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdom of God: pour the grace of thy Holy Spirit into our hearts, whereby we may be enlightened to see the filthiness of our sins, and abhor them, and may be more and more stirred up to live in newness of life, and love of thy Majesty; so that we may daily increase in the obedience of thy Word, and in a conscientious care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorify us in thy heavenly Kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out and coming in, this day, and evermore. Shield us, O Lord, from the tentations of the Devil,

K 2

and

and grant us the custody of thy holy *Angels*, to defend and direct us in all our *ways*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands* and Almighty *tutition*; Lord, defend them from all *evil*, prosper them in all *graces*, and fill them with thy *goodness*. Preserve us likewise this day from falling into any *gross* sin, especially those whereunto our *natures* are most prone. Set a *watch* before the door of our *lips*, that we offend not thy *Majesty* by any rash or false oaths, or by any lewd or lying speeches: give unto us *patient minds*, *pure and chaste hearts*, and all other *graces* of thy Spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness, and righteousness. And seeing that all *mens* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us*, even prosper thou our *handy work*; (for except thou guide us with thy *grace*, our endeavours can have no good *success*) And provide for us all things, which thou, O Father, knowest to be needful for every one of us, in our souls and bodies this day. And grant that we may so pass through the *pilgrimage* of this short life, that our hearts being not *settled* upon any transitory things, which we meet with in the way, our souls may every day be more and more *ravish*.

with the love of our *home*, and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy universal Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches and Kingdoms wherein we live. Preserve, and defend from all evils and dangers our Gracious King *Charles*, Queen *Mary*, our hopeful Prince *Charles*, with the rest of the royal Progeny, the Religious Lady *Elizabeth*. the Kings onely Sister, and her Princely Issue: Multiply their days in blis and felicity: and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needful for their places, and govern thou them that they may govern us *in peace and godliness*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless, especially those who are afflicted either with an evil conscience, because they have sinned against thy *Word*, or for a good conscience, because they will not sin against thy truth. Make the first to know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the world. And for the other, let, not, O Lord, thy long suffering either too much discourage them, or too much encourage their enemies: but grant them *patience* in suffering, and a

gracious and speedy deliverance, which way may stand best with thy glory, and their comfort. Give every one of us grace to be always mindful of his last end, and to be prepared with Faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things, seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These and all other graces which thou, O Father, see'st to be necessary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of prayer which *Christ* himself hath taught us, saying:

Our Father which art in Heaven, &c.

After prayers, let every one of thy Household (taking in the fear of God such a break fast or refreshing as is fit) depart: the children to School, the servants to their work, every one to his office, the Master, and Mistress of the Family to their calling, or to some honest exercises for recreation, as they think fit.

The Practice of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*; to work a deeper

deeper impression in thy heart, of Gods fatherly providence and goodness towards thee.

Meditations before Dinner and Supper.

1. **M**editate that hunger is like the sickness called a *Wolf*, which if thou dost not feed will devour thee, and eat thee up : and that meat and drink are but as *physick*, or means which God hath ordained, to relieve and cure this *natural infirmity* and necessity of man. Use therefore to eat, and to drink, rather to sustain and refresh the *weakness* of nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferred before him that liveth but to fill privies. There is no service to *baſe*, as for a man to be a slave to his belly. The Apostle termed such, *Belly-gods*, *Phil. 3. 19.* Therefore we may boldly term them as the Scriptures do their Idols, *Gullulim* Dungy-gods, *Hab. 2. 18, 19. 2 Kings 17. 12.* And as no one action (Gods ordinance excepted) makes a man more to resemble a *beast*, than eating and drinking : so the abuse of eating and drinking to *surfeiting*, *drunkenness* and *spewing*, makes a man more vile than a *beast*.

2. Meditate on the *omnipotency* of God, who made all these creatures of *nothing* ; of his *wisdom*, who feedeth so many infinite *Creatures* through the universal World, maintaining all their lives, which

Hoc me docuisti, ut quemadmodum medicamenta sic alimenta sumpturus accedam. Aug. lib. 10. Conf.

*Major sum & ad majora genitus, quam ut mancipium sim mei corporis. Senec. * Of Galat, which signifieth mans dung, as Exo. 4. 17, 18.

Heb. 11. 3. Psal. 145. 15, 16.

Mat. 5. 45.
Act. 14. 17.

he hath given them ; which surpasseth the wisdom of all the Angels in Heaven : and of his *clemency and goodness*, in feeding also his *very enemies*.

3. Meditate, how many sorts of Creatures, as *beasts, fish, and fowl* have left their lives, to become food to nourish thee : and how *Gods providence* from remote places hath brought all those *portions* together on thy table for thy nourishment ; and how by these dead creatures he maintains thee in *health and life*.

4. Meditate, that seeing thou hast so many *pledges of Gods fatherly bounty, goodness*, and mercy towards thee, as there are *dishes* of meat on thy Table ; O suffer not in such a place, so *gracious a God* to be abused by scurrility, ribaldry, or swearing : or thy fellow-brother, by disgraceful *back-biting, taunting, or slandering*.

5. Meditate, how that thy Master *Jesus Christ* did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last supper, we read that he *sung a Psalm*. For this was the Commandment of God. *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the practice of the *Prophets* : For, the people would not eat at their feast till *Samuel* came to bless their meat. And saith *Joel* to Gods people : *You shall eat and be satisfied, and praise the name of the Lord your G O D.* This also

was

Hanc ob
causam Gen-
tiles meas
sacras & fe-
sta nomina-
bant.

* S. Austin
had written
over his ta-
ble, Quis-
quis amat
dictis ab-
sentem ro-
dere ami-
cum, hanc
mensam ve-
ritatis nove-
rit esse sibi.
Possit. de vi-
ta Aug.

Luke 9. 16.
Mar. 6. 41.
& 8. 6.
Luke 24.
Joh. 6. 11.
Mar. 14. 26.
Deut. 8. 10.
1 Sam. 9. 13.
Joel 1. 26.
Act. 27. 33.

was the practice of the *Apostles*. For Saint Paul in the ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the Son of God gave his Father such great thanks for a dinner of *Barley bread and broyled fish*; what thanks should such a sinful man as thou art, render unto God, for such variety of good, and dainty cheer? how many a true Christian would be glad to fill his belly with the morsels which thou refusest? and do lack that which thou leavest; How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, If *Pagans, Idolaters* at their Feasts were accustomed to praise their false gods: what a shame is it for a *Christian*, (at his dinners and suppers,) not to praise the true God in whom we live, move, and have our being?

6. Meditate, that thy body which thou dost now so daintily feed must be (thou knowest not how soon) meat for worms, when thou shalt say to corruption, thou art my Father, & to the Worms, thou art my Mother, and my Sister.

K 5

7. Medi-

Joh. 9 6.
& 21. 6.

Dan 5. 1; 4.

Act. 17. 28

Job. 17. 4.

Psal. 69. 22.
 Gen. 3. 17.
 1 Tim. 4. 4. 5
 Matth. 4. 4.
 Levit. 26. 26
 Ezech. 4. 26.
 & 5. 16.
 1 Sam. 9. 13.
 Mat. 14. 19
 Luke 24. 30
 1 Cor. 10. 16
 Rom. 14. 6.
 1 Thes. 5. 18
 Eccl. 10. 17.
 Luke 21. 34.
 Eccl. 31. 30.
 Neh. 5. 17.
 Amos 6. 6.

7. Meditate, how that many a *Mans table is made his snare* so that through his intemperancy and unthankfulness, the meat which should nourish his body, *kills* him with a surfeit: insomuch, that more are killed with this *snare*; than with the sword. And seeing that since the *curse*, the use (as of all creatures, so likewise) of meat and drink is unto us unclean, till the same be *sanctified* by the Word of God and *Prayer*: and that man liveth not by *bread onely*, but by the Word of Gods *Ordinance*, and his *blessing*, which is called the *staff of bread*. Sit not therefore down to eat before you *pray*, and rise not before you give God thanks. Feed to suffice *nature*, yet rise with an *appetite*, and remember thy poor Christian *brethren*, who suffer hunger, and want those good things, wherewith thou dost abound.

1 Sam. 9. 13.
 Mat. 14. 19.

These things, or some of them premeditated (if there be not a Samuel present) lift up with all comely reverence thy heart with thy hands and eyes, unto the great Creator and Founder of all Creatures, and before Meat pray unto him thus.

Grace before Meat.

Ps. 104. 27.
 Joel. 1. 10.
 Psal. 147 9.
 Job 39. 3.
 1 Tim. 4. 5.

O Most gracious God, and loving Father, who feedst *all creatures* living, which depend upon thy Divine providence: we beseech thee *sanctifie* these creatures which thou hast ordained for us; give them vertue to nourish our bodies in

in *life and health*, and give us grace to receive them *soberly and thankfully*, as from thy hands, that so in the *strength* of these and other thy *blessings*, we may walk in the *uprightness* of our hearts, before thy face this day, and all the daies of our lives, through Jesus Christ our Lord and only Saviour. *Amen.*

1 Reg. 19.
8.

Or thus,

Most gracious God, and merciful Father, we beseech thee *sanctify* these creatures for our use; make them *healthful* for our nourishment, and us thankful for all thy blessings through Christ our Lord and Saviour, *Amen.*

Another Grace before Meat.

O Eternal God, *in whom we live, move and have our being*, we beseech thee to bless unto thy Servants these Creatures, that in the strength of them we may live to the setting forth of thy praise and glory: through Jesus Christ our Lord and only Saviour. *Amen.*

After every meal be careful of thy self and family, as Job was for himself and his children, Job, 1. 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to men, and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

Blessed

Blessed be thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord vouchsafe likewise to feed our souls with the *Spiritual food* of thy holy Word and Spirit unto life everlasting. Lord defend and save thy whole Church, our gracious King Charles, Queen Mary, the noble and hopeful Prince Charles, and all the Royal Progeny; the religious Lady Elizabeth, the Kings onely Sister, and her Princely Issue: Forgive us our sins and unthankfulness, pass by our manifold infirmities, make us mindful of our last end, and of the reckoning that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord and only Saviour. *Amen.*

Or thus.

Blessed be thy holy name, (O Lord) for these thy good benefits wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties, save and defend thy whole Church, our King and his Royal Posterity, and grant us health, peace and truth in Christ our only Saviour, *Amen.*

Or thus.

WE give thee thanks, (O heavenly Father) for Feeding our bodies so graciously with thy good creatures to this temporal life: beseeching thee likewise to feed our souls with thy holy word unto life everlasting. Defend (O Lord) thine

thine Universal Church, the King, and Royal Posterity, and grant us continuance of thy grace and mercy, in Christ our only Saviour. Amen.

The Practice of Piety at Evening:

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the Morning. Then (in holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psal. either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. **B**Eware of singing Divine Psalms for an ordinary recreation, as do men of impure spirits who sing holy Psalms intermingled with profane Ballads.

They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing Davids Psalms with Davids Spirit.

3. Practise Saint Pauls rule, *I will sing with the Spirit, but I will sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the matter make more melody in your hearts

Mat. 22. 4.

3. 5.

1 Cor. 4. 1.

1 Cor. 11. 4.

Eph. 5. 19.

Col. 3. 16.

hearts than the *Musick* in your ears : for the singing with a grace in our hearts, is that which the Lord is *delighted* withal, according to that old verse :

Non vox, sed votum; non musica chordula, sed cor ;

Non clamans, sed amans psallit in aure Dei.
Tis not the voice, but vow ;

Sound heart, not sounding string ;
True zeal, not outward show,
That in Gods ear doth ring.

5. Thou mayest (if thou think good) sing all the *Psalms* over in order : for all are most divine and comfortable ; but if thou wilt chuse some *Special Psalmes* as more fit for some *times* and *purposes* (and such as by the oft usage, thy people may the *easier* commit to memory)

Then sing,

In the morning, *Psal.* 3. 5. 16. 22. 144.

In the evening, *Pf.* 4. 127. 141. For mercy after a sin Committed, *Psal.* 51. 103.

In sickness or heaviness, *Psal.* 6. 13. 88. 90. 91. 137. 146.

When thou art recovered, *Psal.* 30. 32.

On the Sabbath day ; *Pf.* 19. 92. 95.

In the time of joy, *Psal.* 80. 98. 107. 136. 145.

Before Sermon, *Psal.* 1. 12. 147. the 1 and 5 part of the 119.

After Sermon any Psalm which concerneth the chief argument of the Sermon.

At the Communion, *Psalms.* 22. 23. 103. 112. 116.

For

For spiritual solace, *Psal.* 15. 19. 25. 46, 47. 112. 116.

After wrong and disgrace received, *Psal.* 42. 69. 70. 140. 144.

After the Psalm, all kneeling down in reverent manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus.

Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the footstool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word, and deed, transgressed all thy holy Commandments, so that in us naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophane-ness, distrust, too much love of our selves, and the world, too little love of thee, and thy Kingdom, but empty and void of faith, love, patience, and every spiritual grace. If thou therefore shouldst but enter into judgment with us, and search out our natural corruption and observe all the cursed fruits and effects that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation which we have long ago deserved.

But

Mat 3.17.

Rom. 6. 6.

Phil. 3. 10.

Rom. 8. 29

Eph. 4. 24.

But good Father, for *Jesús Christ* thy dear Sons sake i whom only thou art well pleased, and for the merits of that bitter death, and bloody passion which we believe that he hath suffered for us; have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee as all other creatures to serve us: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions, and that we may not be blinded in them through custom, as the reprobates are, but that we may more and more loath them and be heartily griev'd for them, endeavouring by the use of all good means to overcome, & get out of them. O let us feel the power of *Christs* death killing sin in our mortal bodies: and the vertue of his resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: & suffer us not to be drowned in the streams of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried head-long to eternal destruction: but daily frame us more & more to the likeness of thy Son *Jesús Christ*, that in

in righteousness and true holiness, we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attain to the blessed Resurrection of the just, unto eternal life. In the mean while, O Lord, increase our *Faith* in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in thy promises, our fear of thy Name, the hatred of all our sins, and our love unto thy Children, especially those whom we shall see to stand in need of our help and comfort: that so, by the fruits of *Piety*, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things: so far forth, as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us all in things of this life: but infinitely more merciful in the things of a better life: & therefore we do here from our very souls, render unto thee all humble & hearty thanks for all thy blessings and benefits bestowed upon our souls, and bodies: acknowledging thee to be that *Father of lights* from whom we have received all those good and perfect gifts: and unto thee alone for them we ascribe to be due all glory honour and praise

Jam. 1. 17.

praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us *this day* from all perils, and dangers: so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, and our brethren: and for *Christ* his sake, be reconciled unto us for them.

Psa. 78. 49.

Psal. 91. 5.

Gen. 3. 22.

2 Kings 6:

16, 17.

Psa. 91. 11,

12.

Heb. 14.

And we beseech thee likewise of the same thine infinite goodness and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrors of evil Angels, or any other fear or peril which for our sins might justly have fallen upon us: And that we may be safe *under the shadow of thy wings*, we here recommend our bodies and souls, and all that we have, unto thine Almighty protection. Lord, bless and defend both us and them from all evil. And whilst we sleep, do thou, *O Father* (who never slumbrest nor sleepest) watch over thy children, and give charge to thy *holy Angels* to pitch their *Tents* round about our houses and dwellings, to guard us from all dangers, that sleeping with thee, we may in the next morning be wakened by thee: and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, &

to

to continue the tranquillity of these Kingdoms wherein we live, turning from us those plagues which the *crying sins* of this Nation do cry for.

Preserve our religious King *Charles*, Queen *Mary*; the Noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: all our Magistrates and Ministers, all that fear thee, and call upon thy name, all our christian brethren and sisters that suffer sickness, or any other affliction or misery: especially those, who any where do suffer persecution for the testimony of thy holy *Gospel*; grant them patience to bear thy cross, and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord; suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindful of sickness, and of the evil day that is behind, that these things may not over take us as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldest hear the prayer of sinners: but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine *eternal Son Jesus* our Lord and Saviour, we humbly

Luk. 21. 35
Mat. 25. 3.
&c.

humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee ; *Our Father which art, &c.*

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father ; thy comfort and consolation, O holy and blessed Spirit, be with us and remain with us this night, and for evermore. Amen.

Then saluting one another, as becometh *Christians*, who are the vessels of *Grace*, and *Temples* of the *Holy Ghost*, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

Thus far of the Housholders publick Practice of Piety, with his Family every day. Now followeth the Practice of Piety with the Church on the Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

Almighty God will have himself worshipped, not only in a private manner, by private persons and Families : but also in a more publick sort, of all the godly joyned together in a visible Church, that by this means he may be known not only to be the God and Lord of every singular person ; but also of the creatures of the whole universal world.

Quest But why do not we *Christians*, under the *New*, keep the *Sabbath* on the

the same seventh day, whereon it was kept under the *Old Testament*.

I answer : because that our Lord *Jesus* (who is the Lord of the Sabbath, & whom the Law it self commandeth us to hear) did alter it from the *seventh day*, to this *first day* of the Week, whereupon we keep the Sabbath. For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, breathed on the Apostles the Holy Ghost, and gave them the ministerial Keys, and power of binding, and remitting sins. And so it is most probable he did in a solemn manner every first day of the week, during the forty days he continued on earth, between his Resurrection, and Ascension (for the fiftieth day after being the first day of the week, the Apostles were assembled) during which time, he gave Commandments unto the Apostles; and * spake unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day; the bodily sacrifices of beasts to the spiritual sacrifices of praise, Prayer, and contrite hearts; the ^a Levitical Priesthood of the Law to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues to Churches, and Oratories; the old Sacraments

Mat. 12. 8.
Deut. 18.
18, 19.

J h. 20. 22.

* Act. 1. 2, 3.
Cyril bids us note, that S. John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of the time (post dies octo) whence he concludes thus :

of

Diem igitur
octavum
Dominicum
diem esse
necesse est,
Cyril. in
Johan. lib.
12: cap. 58.
a Heb. 7.
11, 12.
Eph. 4. 10.
11, 1. 13.

Eph. 4. 10,
11, 12.

^a Aët. 1. 7.

^b Aët. 2. 1.
&c.

^c Aët. 2.
1. 4.

^d Aët. 2:
28. 41. 42.

of *Circumcision* and *Passover* to *Baptism*, and the *Lords Supper*, &c. as may appear by the like phrase; *Aët.* 19 8 & *Aët.* 28 23. *Col.* 4. 11. put for the whole *sum* of *Pauls* Doctrine, by which was wrought all these changes, where it took effect. So that as *Christ* was forty days instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty days teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty days *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those forty days he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry, especially seeing that under the Old Testament God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the *time* as well as the *matter* of his worship. Neither is it a thing to be omitted, that the Lord ^a who hath times and seasons in his own power, appointed this first day of the week to be the very day, ^b wherein he sent down from Heaven the *holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry, in the ^c preaching of the Word, the ^d administration of the Sacraments, and the

the loosening of the sins of penitent sinners. Upon these, and the like grounds *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the *Lords Day*, because it was ordained of the Lord, for the memorial of his *Resurrection*. And as the Name of the ^s Lord honoureth the one, so doth it the other: and as the Lord of the *sabbath* by his royal prerogative, and transcendent authority could, so he had also reason to change the holy *Sabbath* from the seventh day to *this*, whereon we keep it. For as concerning the seventh day which followed the six days wherein God finished the Creation, there was no such precise institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon greater reason, and occasion, it might very well be changed and altered unto some other seventh day. For the Commandment doth * not say, Remember to keep holy the seventh day next following the sixth day of the Creation, or this, or that seventh day: but indefinitely, remember that thou keep Holy a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day natural consisting of 24 hours, or a day artificial, consisting of 12 hours, from Sun rising, to Sun setting:

e Act. 2. 39.
f Athan. in
frontisp.
hom. de
sen. Apo. 1.
10.

The Scripture of the New Testament gives not this honourable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lords Supper instead of the Passover: so did he the Lords day in the Jewish Sabbaths room. g 1 Cor. 11. 20.

* Wolphii
Chronol. d.
Tem. 1. 2.
c. 1.

Legis substantia est, sex diebus terrenis negotiis incumbere, septima divino cultui dare operam, Josh. 10. 12, 13. 2 Kings 20. 11. Christoph. Helvic. Syst. contr. Theol. cum Judæis, cap. de Sab.

Mat. 12. 8.
Isa. 65. 17,
&c.
Isa. 66. 22.
Psal. 90. 3.

a 2 Cor. 5. 17.
b Gal. 6. 15.
c 1 Pet. 2. 10.
d Eph. 4. 24.
e Col. 3. 10.
f Mat. 26. 28

ing : and withal consider the Sun *standing still* at noon, in *Joshuah's* time, the space of a whole day, and the Sun *going back* ten degrees, (*viz.* five hours, almost half an artificial day) in *Ezekiel's* time : the Jews themselves could not keep their Sabbath upon that *precise*, and *just distinction* of time, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the diversity of *Meridians*, and the *unequal rising*, and *setting* of the Sun, every day varieth, in some places a *quarter*, in some *half*, in others a *whole day*: Therefore the Jewish seventh day cannot precisely be kept at the *same instant* of time every where in the World.

Now, our Lord Jesus having authority, as *Lord over the Sabbath*, had likewise now far greater reason, and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection from the dead*, there is wrought a *new Spiritual Creation* of the World : without which all the Sons of *Adam* had been turned to everlasting *destruction*, and all the works of the first Creation had ministered no *consolation* unto us.

2. And in respect of this new *Spiritual Creation*, the Scripture saith, that *Old things are passed away*, and *all things are become new* : *b* new Creatures, *c* new people, *d* new men, *e* new knowledge, *f* new Testament

ment, * new Commandments, ^b new names, ^c new way, ^d new song, ^e new garment, ^f new wine, ^g new vessels, ^h new Jerusalem, ⁱ new Heaven, and a new Earth. And therefore of necessity there must be instead of the old, a new ^g Sabbath day to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his Creatures, deserved a Sabbath for to solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it mine *holy day*: much more doth the new *Creation* of the world, effected by the *Resurrection* of *Christ* (*whereby he mightily declared himself to be the Son of God*) deserve a Sabbath for the perpetual commemoration thereof, to the honour of *Christ*: and therefore worthily called the *Lords day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the name from the deliverance out of the bondage of *Egypt*: so the day whereon *Christ* finished the *redemption* of the world did more justly deserve to have the Sabbath kept on it, than on that day wherein God ceased from *creating* the World. As therefore in the *Creation*, the first day wherein it was finished, was consecrated

* Joh. 12.
14.

^b Apo. 2.

17.

^c Heb. 10.

10.

^d Apo. 3.9.

^e Luke 5.

39.

^f Apo. 21.

^g 2 Pet. 1.

13.

^h Isa. 66.

21.

Heb. 4.9.

Isa. 58. 13.

Rom. 1.4.

Apo. 1.10.

Jer. 13. 7,

8.

Gen. 2. 2.

Lev. 23. 32

Neh. 13.

19.

Mat. 28. 1.

Act. 20. 7,

11.

Exod. 25.

21.

Apo. 1. 13.

for a *Sabbath* : so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest : but still a seventh day kept according to *Gods Moral Commandment*. The *Jews* kept the last day of the week, beginning their *Sabbath* with the night, when God rested : but Christians honour the Lord better on the first day of the week, beginning the *Sabbath* with the day when the Lord arose. They kept their *Sabbath* in remembrance of the *Worlds Creation* ; but Christians celebrate it in memorial of the *Worlds Redemption* : yea, the *Lords day*, being the first of the *Creation and Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new World*.

As therefore under the *Old Testament*, God, by the *glory* consisting of *seven Lamps*, *seven branches*, &c. put them in remembrance of the *Creation, Light, and Sabbaths rest* : So under the *New Testament*, Christ the true *light of the world*, approacheth in the *midst of the seven Lamps*, and *seven Candlesticks*, to put us in mind to honour our Redeemer in the *light of the Gospel of the Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy*, so far exceedeth the *Creation*, it stood with great reason that the greater work should carry the *honour of the day*. Neither doth the *honourable title of the Lords day* diminish the *glory of the Sabbath*; but rather being added, *augments the*

dignity thereof: as the name of *Israel* added unto *Jacob*, made the Patriarch the more renowned. Gen. 32. 28.

The reason taken from the example of *Gods* resting from the work of the *Creation* of the World, continued in force till the Son of *God* ceased from the work of the *Redemption* of the World, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the first day of the week.

For, first, in the 110. *Psal*m, which is a Prophecy of *Christ* and his Kingdom, it is plainly foretold that there should be a solemn day of assembling, wherein all *Christs* people should willingly come together in the beauty of holiness. Insomuch that no rain (of peace) shall be upon those Families, that in that feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly, in *Psal.* 118. which was a Prophecy of *Christ*, as appears, *Matth.* 21. 42. *Acts* 4. 11. *Eph.* 2. 20. as also by the consent of all the *Jews*, as *Jerome* witnesseth. Foreshewing how *Christ* by his ignominious death, should be as a stone rejected of the Builders, or chief Rulers of *Judea*, and yet by his glorious Resurrection should become the chief stone of the corner; he wisheth the whole Church to keep holy that day whereupon *Christ*

Psal. 110.
3.

Zech. 14.
27.

Pfal. 118.
24.

Zohar up-
on Gen. fo.
21. Mr.
Broughton
require of
consent, p.
50, 51.

Ex H. Wol-
phii Chron.
de Temp. 1.
2. cap. 2.

should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord and Christ, Acts 2. 36.* And therefore the whole Church under the *New Testament* must celebrate the day of *Christs Resurrection.* Rabbi Baichay also saw by the fall of Adam on the sixth day, that on the same day the *Messias* should finish the work of mans Redemption. And alluding to the speech of Boaz to Ruth, *Sleep unto the morning, that Messias* should rest in his grave all their Sabbath day; and he gathered from that speech, *Gen. 1.* on the first day, *Let there be light,* that the *Messias* should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the World, that lay in the shadow of darkness and death. The Hebrew Author of the Book called *Sedar Olam Rabbi, cap. 7.* recordeth many memorable things, which were done upon the first day of the week, as so many types that the chief worship of God should (under the *New Testament*) be celebrated upon this day. As, *That on this day the cloud of Gods Majesty first sate upon his people. Aaron, and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publickly unto God. The first day wherein fire descended from Heaven. The first day of the World, of the Year,*

of

of Months, of the Week, &c. All shadowing, that it should be the first, and chief-holy day of the *New Testament*. Saint Augustine proveth by divers places, and reasons, out of the holy Scriptures that the Fathers, and all the holy Prophets under the *Old Testament*, did foresee and know, that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And Junius out of Cyprian saith, that Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead. The Council *Foro-Julienſe* affirms, that *Eſay* prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly seen by the Fathers, under the shadows of the *Old Testament*: sure, the God of this world hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day under the new, is nothing but a fulfilling of that which was prefigured and fore-propheſied under the *Old Testament*.

5. According to their Lords mind and Commandment, and the direction of the *Holy Ghost* (which always assisted them in their *Ministerial Office*) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the holy Sabbath upon that seventh day, which is the first day

L 3

of

Aug. Epist.
ad Januar.
116. c. 11.

Sacramen-
tum hoc
fuit diei
illius octa-
vi, quo
Dominus
resurrexit
ad justifi-
cationem
noſtram,
&c. ut
ſcribit ad
Fidum
Cyprianus,
l. 3. Epist.
10. Junii
Gen. 17.
11.
2 Cor. 4.

^a 1 Cor.
16. 1, 2.

^b The Sy-
riack
Translati-
on hath

*Quum con-
gregamini,
non sicut
justum est
in die Do-
mini nostri
comeditis
& bibitis.*

The Ara-
bian Tran-
slation al-
so hath
thus: *Non*

*comeditis
& bibitis
prout verè
diebus Do-
mini nostri
deceat; and
Bexa wit-
nesseth,*

of the week ^a concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. ^b when ye come together in the Church (being the Lords day) to eat the Lords Supper, ^c to remember and shew the Lords death till he come, &c. In which words note:

1. That the Apostles ordained this day to be kept holy; therefore a divine Institution.

2. That that day is named the first day of the week, therefore not the Jewish seventh, or any other.

3. Every first day of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he settled one uniform order in all the ^d Churches of the Saints; therefore it was universal.

5. That the exercises of this day were
* Collections for the poor (which appears by Acts 2. 42. and Justin Martyrs testimony, Apolog. 2.) which were gathered in the holy Assembly after Prayer, preaching of the Word, and Administration of the Sacraments; therefore it was spiritual.

that in one ancient Greek Copy there is read, τὴν κυριακὴν the Lords day add to every first day, &c. ^c 1 Cor. 11. 20. 35, 36. ^d 1 Cor. 14. 35. * As the phrase of breaking of bread, comprehendeth all other exercises of Religion, Acts 20. 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the Collections to be made on the first day of the week, but because on this day the holy Assembly was held in the Apostles times.

6. That

6. That he will have the *collection* (though necessary) removed against his coming, lest it should hinder his preaching, but not their holy meeting on the Lords day; for it was the time ordained for the publick Worship of the Lord, which argueth a necessity.

And in the same Epistle Saint Paul protesteth, that he delivered them *none other Ordinance, or Doctrine, but what he had received of the Lord.* Insomuch that he chargeth them, *that if any man think himself to be a Prophet, or Spiritual, let him acknowledge that the things that I write unto you are the Commandments of the Lord.* But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day is the very Commandment of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so clearly the Lords day to have been instituted, and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords day to be a Commandment of the Lord? The *Jews* confess this change of the Sabbath to have been made by the Apostles, *Peter Alphon. in Dialog. contra Judæos, tit. 12.* they are therefore more blind and sottish than the *Jews*, who prophanely deny it.

1 Cor. II.
3. & 25.
12.

1 Cor. 14.
37.

At *Troas* likewise Saint Paul, together with seven of the chief Evangelists of the Church, *Sopater, Aristarchus, Secundus,*

Act. 20. 4,
5, 6, &c.

Gaius, Timotheus, Tychicus, and Trophimus, and all the Christians that were there, kept the holy Sabbath on the *first* day of the week, in praying, preaching, and receiving the *Lords Supper*.

And it is a thing to be noted, That *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but the Disciples *being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the Preaching of the Word shewed, 1 Cor. 11. 26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are called Disciples, *Act. 11. 29.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jews and their Profelytes were wont to pray, and there preached unto them: *Acts 16. 12, 13.* So that it is as clear as the Sun, that it was the Christians usual manner to pass over the Jewish seventh day, and to keep the Sabbath, and their holy meeting on the first day of the week. And why doth *S. John* call this the Lords day, but because it was a day known to be generally kept holy to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which *S. John* called the Lords day, the rather, to stir up Christians to a thankful remembrance of their *Redemption*, by *Christ* his Resurre-

ction

Act. 21. 4,
&c.

Apo. 1. 10.

Mos Chris-

tianus est,

&c. It is

the man-

ner of

Christians

to call it

the Lords

day. *Bed.*

in Luke,

cap. 41.

tion from the dead. And with the day, the *bleſſing* of the Sabbath is likewise *translated* to the *Lords day*, because that all the sanctification belonging to this *new world* is in Christ, & from him conveyed to Christians. And because there cannot come a greater authority than that of *Christ*, and his *Apostles*, nor the like cause as the *new creation* of the world : therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Add hereunto, how the Scripture noteth, that in the first planting and settling of the *Church*, nothing was done but by the special order and direction of the *Apostles*. *I Cor. 11. 54. I Cor. 14. 36. 37. Tit. 1. 5. Acts 15. 6. 24.* and the *Apostles* did nothing but what they had warrant for from *Christ*, *I Cor. 11. 23.*

To sanctifie then the Sabbath on the seventh day, is not a Ceremonial law *abrogated*, but the moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds *Christians* to solemnize the Sabbath on this seventh day, in memorial of the *worlds Redemption* : for the fourth Commandment, being a Moral Law, requireth a seventh day to be kept holy for ever. And the *Morality* of this as of the rest of his Commandments is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the Law, by how much

Heb. 4. 4.
& 5. 9.

we (in baptism) have made a more special *Covenant* with God, to keep his Commandments : and God hath covenanted with us, to free us from the *curse*, and to assist us with his Spirit to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is *Moral* and *perpetual*, may plainly appear by these reasons.

Ten reasons demonstrating the Commandment of the Sabbath to be Moral.

1. **B**Ecause all the reasons of this Commandment, are moral and perpetual : And God hath *bound* us to the obedience of this Commandment, with more forcible reasons than to any of the rest. First, because he did foresee that irreligious men would either more carelessly *neglect*, or more boldly *break* this Commandment, than any other. Secondly, because that in the *practice* of this Commandment the keeping of all the other consisteth : which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either * neglected or transgressed. It would make a man amazed (saith Mr. *Calvin* to consider how oft, and with whath *zeal and protestation* God requireth all (that will be his people) to sanctifie the seventh day : Yea how the *God of mercy*, *mercilessly* punisheth the breach of this Commandment with cruel death, as though it were the sum of his whole honour and service.

And

* Jer. 15.
22. Exod.
10. 19, 20.
21, 24. &
23. 38.
Ex Bodin.
de Repub.
l. 4. c2.

And it is certain, that he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make any conscience to break any of the other Commandments; so he may do it without *discredit* of his reputation, or danger of mans Law. Therefore God placed this Commandment in the midst of the two Tables ; because the keeping of it is the best help to the keeping of all the rest. The *conscionable* keeping of the *Sabbath* is the *Mother* of all Religion, and good discipline in the Church. Take away the *Sabbath*, and let every man serve God when he listeth, and what will shortly become of *Religion*, and that peace and order which God will have to be kept in his *Church* ? the *Sabbath day* is Gods *Market day* for the weeks provision, wherein he will have us to come unto him, and *buy of him without silver or money*, the *Bread* of Angels, and *water of life*, the *Wine* of the Sacrament, and *Milk* of the Word to feed our Souls ; *tryed Gold*, to enrich our Faith ; precious *Eye salve*, to heal our spiritual blindness ; and the *white rayment* of Christs righteousness, to cover our filthy nakedness. He is not far from true *Piety*, who makes conscience to keep the *Sabbath day* : but he who can *dispense* with his conscience, to *break the Sabbath* for his own profit or pleasure, his heart never yet felt what either the fear of God, or *true Religion* meaneth. For of this Commandment may that speech of S. *James* be verified ; He
that

1 Cor. 14.
39, 40.

Esay 55.
1, 2.

Apoc. 3.
18.

Jam 2. 10.

that faileth in one is guilty of all. Seeing therefore that God hath fenced this Commandment with so many Moral reasons, it is evident that the Commandment it self is Moral.

Gen. 2. 8.

2. Because it was commanded of God to Adam in his *innocency*; whilst (holding his happiness, not by faith in *Christs merits*, but by obedience to *Gods Law*) he needed no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an Essential part of Gods worship, enjoined unto Man, when there was but one condition of all men. And if it was necessary for our first Parents to have a Sabbath day, to serve God in their *perfection*, much more need their posterity to keep the Sabbath in the state of their *corruption*. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully profane it?

Exod. 34.
13. &c.

3. Becase it was one of the Commandments which God spake with his own mouth, and twice wrote with his own fingers in Tables of stone, to signifie their authority & perpetuity. All that God wrote were moral and perpetual Commandments, and those are reckoned ten in number. If this were now but an abrogated Ceremony, then there were but nine Commandments. The Ceremonial that were to be abrogated by Christ, were written all by Moses. But this of the Sabbath, with the other nine written by God himself, were put into the Ark, where no Ceremo-

Deut. 4. 11

Deut. 4. 2.

Ceremonial Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could perfectly fulfil and keep, but only Christ.

4. Because Christ professeth *that he came not to destroy the Moral Law*: and that the least of them should not be abrogated in his Kingdom of the *New Testament*. In-
 somuch *that whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdome of Heaven*: that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a Holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of *Jerusalem*, about 42 years after his resurrection. By which time all the *Mosaical Ceremonies* (except eating of blood, and things strangled) were by a publick decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonisheth his Disciples, to pray that their flight be not in winter, nor on the Sabbath day. Not in the winter: for that (by reason of the foulness of the ways and weather) their flight should be more painful and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toying to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *souls*.

Now

1 Reg 8. 5.
 Heb. 9 3.

Mat. 5. 17.

Mat. 5. 19.

Acts 15.
 20, 21, 24,
 28.
 Mat 24. 10

Now if the sanctifying of the Sabbath on this day had been but *ceremonial*, it had been no grief to have fled on this day, no more than on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to *fly on the Sabbath day*; and therefore wisheth his to pray unto God to prevent such an occasion, he plainly demonstrates, that the *observation of the Sabbath* is no abrogated ceremony, but a *Moral Commandment*, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed christians to keep the *Sabbath*, *S. John* will tell you, that it was on the *Lords day*, *Apoc. 1. 10.* If you will know on what day of the week that was, *S. Paul* will tell you, that it was on every *first day of the week*, *1 Cor. 16. 1.*

As Christ admonished, so Christians pray, and according to their prayer, God (a little before the wars began) warned by an *Oracle*, all the Christians in *Jerusalem* to depart thence, and to go to *Pella*, a little Town beyond *Jordan*; and so to escape the wrath of God that should fall upon that City and Nation. If then a Christian should not, without grief of heart, fly for the safety of his life on the *Lords day*, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the *Lords day* in prophane and carnal sports, or servile labours? And seeing the destruction of *Jerusalem* was both a *Type*,
and

Euseb. hist.
Eccl. lib. 3.
c. 5. It is
probable,
that this O-
racle was
that voice
(Migremus
hinc) which
with an
earth-quake
was heard
by night in
the Temple
mentioned
by Joseph.
de bello
Iudaico, lib.
7. cap. 12.
Mat. 24. 35.

and an assurance of the destruction of the *World*, who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremonial Law* was enjoined to the *Jews* only, and not to the *Gentiles*: but this Commandment of the holy Sabbath (as *Matrimony*) was instituted of God, in the state of *Innocency*, when there was but one state of all men, and therefore enjoined to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded to constrain all *strangers*, (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of *Nehemiah*. All the *Ceremonies* were a partition wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*, it is evident that it is no *Jewish Ceremony*. And seeing the same authority is for the Sabbath, that is for Marriage, a man may as well say, that Marriage is but a *Ceremonial Law*, as the Sabbath. And remember, that where Marriage is termed but once the Covenant of God, because instituted by God in the *beginning*; so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning both of *time*, *state*, and *perpetuity*: therefore not *Ceremonial*.

Isa. 56. 6.

Neh. 13.

11, &c.

Eph. 2. 14.

Prov. 2. 27.

Mat. 19. 5.

&c.

6 The corruption of our nature found in the
mani-

Nititur in
vetitum.

Hor. Rom.

7. 14. Gen. 1.

18. Job 9. 9.

Job 38. 31.

Amos 25. 8.

a To distin-

guish twixt

Spring and

Harvest,

Summer &

winter, and

to foreflew

Judgments

to come.

Moadin.

fig. Sacred

times ap-

pointed for

Gods holy

worship, ha-

ving special

significati-

ons and

promises.

b One of

the seven

days of the

week from

the other.

c Solac. Sab-

batatis and

Jubilee. Ex.

23. 11, 12,

Index Chr.

apud An.

Mund. 1998

manifest opposition of wicked men; and in the *secret unwillingness* of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is *Spiritual* and *moral*.

7. Because that as God by a *perpetual* decree, made the Sun, the Moon, and other lights in the *Firmament* of Heaven, not only to divide the *day from the night*, but also to be for ^a *signs* and for ^b *seasons*, and for ^c *days* and for *years*: so he ordained in the *Church* on earth, the holy Sabbath to be not only the *appointed season*, for his solemn worship; but also the perpetual rule and measure of time. So that as seven days make a *week*, four *weeks* a *month*, 12 *moneths* a *year*: so seven *years* make a *Sabbath of years*, seven *Sabbaths* of *years* a *Jubilee*: and 70. *Jubilees*, or 4000 *years*, or after *Ezechiel* 4000 *Cubits*, the whole time of the *Old Testament*, till Christ by his *Baptism* and *Preaching*, began the state of the *New Testament*. Neither can I here pass over without admiration, how the *Sacrament of circumcision* continued in the *Church* 39 *Jubilees* from *Abrah.* to whom it was first given, unto the *Baptism* of *Christ* in *Jordan*, which was just so many *Jubilees* (after *Bucholuberus* account) as the world had continued before from *Adam* to the birth of *Abraham*. *Moses* began his *Ministry* on the 80 year of his age: *Christ* enters upon his *Office* in the 80 *Jubilee* of the *Worlds* age. *Joseph* was thirty years old, when

he

he began to rule over *Egypt*, *Gen. 41. 46.* And the *Levites* began to serve in the Tabernacle at thirty years old; so Christ likewise, to answer these figures, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luke 3. 23.* in the midst of *Daniels* last week, and so (continuing his Ministry on earth three years and a half) finishing our Redemption, and *Daniels* periods by his innocent death upon the Cross. The most of all the great alterations, and strange accidents, which fell out in the Church, came to pass either in a *Sabbatical* year, or in a year of *Jubilee*: For example.

The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the World, contain so many years, as the world did weeks of years unto that time, and so many weeks of years, as the world had lasted *Jubilees*. *Daniels* seventy weeks of years, continued four hundred and ninety single years: the World before that time, 490. weeks, or Sabbaths of years, *Daniels* Period seventy weeks, the worlds 70 *Jubilees*: so that to comfort the Church for their 70 years captivity, which they had now according to *Jeremies* prophecy endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 weeks, or Sabbaths of years, that is 70 times seven years, or 490 years, their eternal Redemption from Hell, should be effected by the death of Christ, as sure as they were

now

After M. Rob. Pont. his computation Treatise of the last decaying age of the World, published, An. Dom. 1600. R. Pont. Treat. of the last age, p. 17.

Jer. 25. 11
12.

now redeemed from the captivity of *Babylon*. This period of *Daniel*, containing 70 Sabbaths, or 10 *Jubilees* of years, began at the first *liberty* granted the *Jews* by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned *Ezra* 1. 1. and ends justly at the time that *Christ* dyed upon the Cross. From the death of *Christ*, or at the last end of *Daniel's* weeks, to the seventy and one year of *Christ*, the world is measured by seven seals, or seven Sabbaths of years, making one compleat *Jubilee*. From the end of those seven seals, the world is measured to her * by 7 Trumpets, each containing 245 years (as some conjecture, about 440 years hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years as there are days in the year 365. was translated of God in a *Sabbatical* year. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbatical* year of the world 2373. and in the 777. year since the Flood (after *Broughtons* Computation) is saved, as a new *Noah*, in a Reed Ark, and lived a *Builder* of the Church, so long as *Noah* was building the Ark 120 years. The promise was made to *Abraham* in a *Sabbatical* year, being the 2023. of the world. The sixth year of *Joshuah*, being 2500 years from the Creation of the World, wherein the land was possessed, and divided among the Children of *Israel*, was a *Sabbatical* year, and the * 50. *Jubilee* from the Creation of the World.

Apo. 5. 1.

* Apoc. 8. 2.
& 9. 7.

Napier on
the Ap. Pro-
position 6,
8, 9. and his
Resolution.

Pont. of the
last age of
the world,
pag. 12.

Buchol. 2.
Index Chr.
Broughton.
consent, A.
M. 1430.

Deut. 3. 20.
Pont. ibid.
& Scaliger
Buchol.

* Pont. p. 21
Buch. Chro.
apud A. M.
2. 00.

World. At this year *Moses* began his *Jubilee*, by which, (as with a chain of thirty links) he tieth the parting of *Canaan's* possession to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all believers. And so carrieth the Church of the *Jews*, by a ^a joyful stream of *Jubilees*, from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshuah* to *Jesus*: for Christ at the end of *Moses* thirty *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptism openeth Heaven, and gives the *clearest Vision* of the blessed Trinity that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaims, according to the Prophecy of *Esay*, eternal Redemption to all that repent and believe in him.

And the year of our Saviour Christ's birth, being the 3948. of the World, was at the end of the Sabbatical year, and the ^b 564. Septenary of the World. *Moses* maketh the common age of all men, to be *ten times seven*, *Psalin* 90. and every seventh year commonly produceth some notable ^c change or accident in mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his Mothers womb, on the seventh day of his conception, hath all his members finished; and from that day

a Jub. some derive of trumpets, or Rams horns wherewith the Jubilee was sounded: others from Jubal a stream, because they carry us to the death of Christ, the Author of our eternal rest and joy *Isa.* 61. 1. *Luke* 4. 18.

b Pont. of the last decaying age of the world p. 12, 13, 21. c Expertum est in plerisque omnis bus 63. annum cum periculo & clade ali-

qua venire, aut corporis morbiq; graviores aut vitæ interitus, aut animi agritudines, Au. Gell. lib. 1. 15. cap. 7. Aug. in epist. ad Carum nepotem exultat se Climactera, communem seniorum annum 63. evasisse. Bodin. de Repub. lib. 4. cap. 27.

grow.

* Aristot.
Cicero,
Bernard,
Bocace,
Erasmus,
Luther,
Melanct.
Sturmius.

* She was,
she is,
(what can
there be
moresaid)
in earth
thefirst, in
Heaven
thefsecond
Maid.
Bodin.
Buchol.

groweth to the perfection of birth : which is always either the ninth , or seventh month. At seven years old , the child casts his teeth, and receives new. And every seventh year after, there is some alteration or change in mans life, especially, at *nine times seven* the *Climacterick* year, which by experience is found to have been fatal to many of those learned men, who have been the chiefest lights of the world; and if they scaped that year, yet most of them have departed this life in a *septenary* year : *Lamech* dyed in the year of his life 777. *Methusalem*, the longest liver of the Sons of men, dyed when he began to enter his 900. and 70. year. *Abraham* dyed when he had lived 25 times seven years. *Jacob* when he had lived 21 times seven years. *David* after he had lived 10 times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the year that he was born : so did the Maiden Queen * **ELIZABETH** of blessed and never dying memory, who came into this World, the *Eve of the Nativity of the blessed Virgin Mary*: and went out of this World, on the *Eve of the Annunciation of the blessed Virgin Mary*. *Hippocrates* dyed in the 15. *septenary*. *Hierome* and *Isocrates* in their 13. *Pliny*, *Bertolus*, and *Cesar* in their 8. *septenary*. And *Johannes de temporibus*, who lived 361 years, dyed in the 53. *septenary* of his life. The like might be observed of innumerable others. And indeed the whole

whole life of man is measured by the Sabbath : for, how many years soever a man liveth here, yet his life is but a life of seven days multiplied ; so that in the number of seven there is a mystical perfection, which our understanding cannot attain unto.

All which Divine disposition of admirable things, so oft by *sevens*, calls upon us to a continual meditation of the blessed seventh day Sabbath, in knowing and worshipping God in this life : that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the World is drawn, and guided by a certain chain of Gods providence, disposing all things in *number, measure, and weight*. All *times* are therefore measured by the Sabbath : so as Time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of Time* shall continue, *till that time* shall be no more. And as the Sabbath had its *first institution* in the *first Book* of the Scriptures, so hath it its *confirmation* in the *last* : and as this Book doth authorize this day, so this day graceth the Book ; in that the matter thereof was revealed upon so holy a day, the *Lords* revelation upon the *Lords* day ; As well therefore may they pull the Sun, Moon, and Stars out of the Heavens,

Climax vite virorum fere septenariis, aut novenariis: foeminarum vero senariis definitur, Bodin. de Rep. 4. cap. 2.

Wisd. 11. 17.
Wolph.
Præm. Chr Apo. 10. 6.
Tempus est rerum mundanarum duratio extrinsecus observata. H. Wolph. Chr. c. 1. Tempus cum mundo coepit, & una desitum est, ib. Gen. 2. 3. Ap 1. 10.

vens, as abolish the holy Sabbath (times mete-rod) out of the Church, seeing the Sabbath is ordained in the Church, (as well as the Sun and Moon in the Firmament) for the distinction of times.

Si quid horum tota die per orbem frequentat Ecclesia, Non hoc quin ita factendum sit disputare, in-
solentissimū
insanix est?
Aug. Epist.
118. ad Jan.
Synod. Col.
art 9. c. 9.
Ignat. ad
Magneſ.

Apol. 2.

Origen. homilia 7. super Exod. 1. Epist. ad Januar. 119. c. 13. & ad Callal. epist. 89.

Aug. de temp. ser. 251.

8. Because that the whole Church by an universal consent ever since the *Apostles* time, have still held the Commandment of the Sabbath to be the moral and perpetual Law of God, and the keeping of the Sabbath, on the first day of the week, to be the institution of *Christ* and his *Apostles*.

The Synod, called *Synodus Colonienſis*, saith, that the *Lords* day hath been famous in the Church ever since the *Apostles* time. *Ignatius* Bishop of *Antioch* living in *Saint Johns* time, saith, Let every one that loveth *Christ*, keep holy the *Lords* day, renowned by his resurrection, which is the Queen of days, in which death is overcome, and life is sprung up in *Christ*. *Justin Martyr*, who lived not long after him, sheweth how the Christians kept their Sabbath on the *Lords* day, as we do. *Origen*, who lived about 180 years after *Christ*, shews the reason why the Sabbath is translated to the *Lords* day. *Augustine* saith, That the *Lords* day was declared unto the Church by the Resurrection of the Lord upon that day; *Ex illo caput habere festivitatem suam*, and by *Christ* it was first ordained to be kept holy. And in another place. That the *Apostles* appointed the *Lords* day to be kept with all religious solemnity, because that upon that

that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore David said of the City of God, so may I say of the Lords day, *Glorious things are spoken of the day of the Lord*: for it was the birth day of the world, the first day wherein all creatures began to have being. In it light was drawn out of darkness. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the Saints came out of their graves, assuring that on it Christians should rise to newness of life. In it the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the seven Trumpets have blown, the cursed *Jericho* of this world shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read *Eusebius Ecclesiastical History, Lib. 4. c. 23. Tertullian, Lib. de Idolatria, cap. 19. Chrys. Serm. 5. de Resurrectione. Constitut. Apol. cap. 37. Cyril. in Johan. l. 12. 2. 55.* Of this judgment are the sound new Writers: See Fox on the *Apoc. 1. 10. Bucer in Matth. 12. 11. Gault. in Malach 3. hom. 23. Fulk on the Rhemish Testam. Apoc. 1. 10. Chem. Exam. Conc. Trid. par. 4. de diebus festis, Wolph. Chron. lib. 2. cap. 1. Armin. Thes. in 4. præcept. and innumerable others. Learned Junius shall speak for all. *Quamobrem cum dies Dominicus, &c.**

Where-

*Psal. 87. 3. Aug. de temp. ser. 25. & 154. Con. Const. Can. 8. Wolphius Chr. lib. 1. c. 10. Miss. Bipont. post Dom. Pasc. Mat. 27. 52. Codoman. Annal. An. Mund. 2515. Josh. 6. 13. Apo. 10. 7. Aug. ad Cafulan. Ep. 86 & ad Janu. 119. cap. 19. Aug. serm. de temp. 251. & 154. & Conc. 6. Const. can 8 * Non dubitamus quin varie apud Christianos Sabbathum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. Armin. Junius Prælect. in Gen. 2. 3.*

Wherefore seeing the Lords day is both by the fact of Christ, (viz. his Resurrection and often appearing to his Disciples upon that Day) by the example and institution of the Apostles, and by the continual practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; Ineptè faciunt, they do foolishly, who say, that the observation of the Lords day is of Tradition, and not from the Scripture, that by this means they might establish the traditions of men. And again, the cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the Creation. Non humana tradit, sed Christi ipsius observatione & institutione. Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every 8. day after, unto his ascension into heaven, did appear to his Disciples, & came into their assemblies.

Exod. 31.

13, 14, &c.

Ez. ch. 20.

12, 20.

Ezech. 46.

1, 2, 3, &c.

Ex. 35. 2.

Armen.

disput.

Theol. in

præcep. 4.

Thes. 14.

Act. 10. 13

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must only of them be worshipped: and upon the pain of death, charged his people for ever to keep this memorial inviolated. But this end is moral and perpetual. Therefore this Sabbath is moral and perpetual. What God hath perpetually sanctified, let no man ever presume to make common, or prophane.

Upon

Upon this ground it is, that the Com-
mandment terms this day, the *Sabbath of*
the Lord thy God, and God himself calls it,
his holy day. And upon the same ground
likewise the *Old Testament* consecrated
all their Sabbaths and Holy Days, to the
worship and honour of God alone. To de-
dicate therefore a Sabbath to the honour
of any creature, is gross Idolatry. For the
first Table makes it a part of Gods wor-
ship, to have a Sabbath to his honour: so
doth *Lev. 13. 3. 37, 38. &c.* and *Ezek. 20.*
20. Neh. 9. 14. the *Sabbath is put* for the
whole worship of God. And our Saviour
teacheth, that *we must worship the Lord*
God only, *Mat. 4.* and therefore keep a
Sabbath to the only honour of God. The
Holy Ghost notes it as one of *Jeroboams*
greatest sins, that he ordained a feast
from the *device of his own heart*, *1 Kings*
12. 33. and God threatneth to *visit Israel*
for keeping the days of Baalim: that is, of
Lords, as Papists do of Saints, *Hos. 2. 13.*
but saith, that *such forget him*. And so
indeed none are less careful in keeping the
Lords Sabbath, than they who are most
superstitious observers of *mens holy days*.
The Church of Rome therefore commits
gross Idolatry.

First, in taking upon her to ordain *Sab-*
baths, which belong only unto the Lord of
the Sabbath to do.

Secondly, in *dedicating* those Holy days
to the *honour of creatures*, which in effect
is to *make them sanctifying Gods*.

M

Third-

Isa. 58. 13.

Read H.
Wolphius
Chron. de
Templ.
l. 2. c. 4.
p. 118. &c.
7. p. 140.
&c.

Thirdly, in tying to these days, *Gods Worship, Prayer, Fasting, and Merit.*

Fourthly, in exacting on these days of *mans invention, a greater measure of solemnity and sanctification, than upon the Lords day, which is Gods Commandment, which in effect is to prefer Anti-Christ before Christ.* Our Church hath justly abolished all superstitious and idolatrous Feasts; and only retains a few Holy days, to the honour of God alone, and easing of servants, *Deut. 5. 14.* though long custom forceth to use the *old names* for civil distinction: as *Luke* used the prophane names of *Gastor* and *Pollux*, *Acts 28. 11.* and *Christians* of *Fortunatus*, *1 Corinth. 16. 17.* *Mercurius*, *Rom 16. 14.* and *Jews* of *Mardocheus day*, *2 Mac. 15. 37.*

10. Lastly, the examples of Gods Judgments on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilful profaners of the *Lords day*.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man (who of a presumptuous mind) would openly go to gather sticks on the Sabbath day. The fact was small, true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

Nicanor offering to fight against the *Jews* on the Sabbath day, was slain him-

Num. 15.
32.

2 Mac. 15.
27.

Cant.

Magdel.

21. c. 6.

himself, and thirty five thousand of his men.

A Husbandman grinding Corn upon the Lords day, had his Meal burned to ashes.

Another carrying Corn on *this day* had his Barn and all his Corn therein burnt with fire from *Heaven* the next night after.

Also a certain Noble-man, prophane- ing the Sabbath usually in Hunting, had a Child by his Wife with a head like a Dog, and with ears, and chaps, crying like a Hound.

A covetous *Flax Wife* at *Kingst*at in *France*, *Ann.* 1559. using with her Maids to work at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the *wretched woman* with two of her Children, that they died the next day: but (through Gods mercy) a Child in the Cradle was taken out of the fire alive and unburnt.

On the 13 of *January*, *Anno Dom.* 1582. being the *Lords Day*, the Scaffolds fell in *Paris-Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, and innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theatre* be-

Disp. de tempore, Ser. 117.

Tho. Canti-
prat. lib. 2.
delap. Tem.
admiram
vindict. De
the. Hist.

Johan. Fine
lib. 3. de
miraculis,

Stowes A-
bridgment,
An. 1582.
Discite jam
moniti Do-
minum non
temnere
Christum.

holding carnal sports, than to be in the Church serving God with the spiritual works of Piety.

Many fearful examples of Gods Judgments by fire have in our days been shewed upon divers Towns where the profanation of the Lords day hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve month (being the Lords day) almost consumed with fire, chiefly, for prophaning the Lords Sabbaths, and for contemning his Word in the mouth of his faithful Ministers.

Teverton in Devonshire, (whose remembrance makes my heart bleed) was often times admonished by her godly Preacher, that God would bring some heavy Judgment on the Town for their horrible prophanation of the Lords Day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of April, Anno Dom. 1598. God (in less than half an hour) consumed with a sudden and fearful fire, the whole Town, except only the Church, the Court-house, and the Alms houses, or a few poor peoples dwellings; where a man might have seen 400 dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of August last, 1612. (fourteen years since the former fire) the whole Town was again fired and consumed, except

Whilst the Preachers cried in the Church, prophaneness, prophaneness, Gain would not suffer them to hear: therefore when they cried fire, fire, in the street, God would not suffer any to help.

except some thirty houses of poor people with the *School-house*, and *Alms-houses*: they are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower of Silo*, Luke 13. 4. and taking warning by their neighbours chastisements, fear Gods threatnings, *Ier.* 17. 7. and believe Gods Prophets if they will prosper, *1. Chr.* 20. 20.

Many other examples of Gods Judgments might be alledged, but if these are not sufficient to terrifie thy heart from the wilfull profanation of the *Lords day*, proceed in thy profanation, it may be the *Lord* will make thee the next example, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law divers Ceremonies peculiar to the Jews were annexed; the rather to bind that people to the more careful performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from Hell*, to the fifth Commandment, *length of days in Canaan*, typing

* Nu. 15. 33

* Num. 28.
9, 10.

* Ex. 35. 2, 3

* Ex. 16. 23.

* Deut. 5. 6.

* It was the Sabbath day on which Moſe and the children of Iſrael ſang to God when Pharaoh & his hoſt were drowned in the Sea. Ex. 10.
See Them. & Jun. Notes on Deut. 5. 15. and on Exod. 12. 15

*eternal life in heaven: to the ſixth Commandment, abſtinance from blood, and things ſtrangled, figuring the care to abſtain from all kind of murder: and to the whole Law, the ceremony of * Parchment lace putting them in mind to keep within the limits of the Law. So likewise to the fourth Commandment, were added ſome ceremonies which peculiarly belonged to the Jewes and to no other people, as 1. The double * Sacrifices appointed for them on the Sabbath day, ſhadowing how God will be ſerved on the Sabbath with greater obedience than on the week days. 2. The * rigid and ſtrict ceaſing from making of fire, * dreſſing of meat, and all bodily labour, both * remembering them of their full deliverance by Moſes conduct from the fiery Furnaces, and ſlavery of Egypt upon * that day: as alſo ſhadowing unto them the eternal redemption of our ſouls from Hell by the death of Chriſt. 3. The keeping of the Sabbath upon the precise ſeventh day in order of the creation, ſhadowing to the Jews, that Chriſt by his death and reſting on their Sabbath in the grave, ſhould bring them reſt, and eaſe from the burthen and yoke of the Legal ceremonies, which neither they, nor their fathers were able to bear, Act. 15. 10 Col. 2. 16, 17.*

And howſoever in *Paradiſe* before mans fall, the keeping of the Sabbath on the ſeventh day of the Creation, was not a Ceremony, but an Argument of perfection; yet after the fall, it became Ceremonial, and ſubject

subject to change in respect of the restoration by Christ. *As mans life before the fall being immortal became afterwards Mortal; and nakedness being an ornament before, became afterwards a shame, and Marriage became a type of the Mystical union betwixt Christ and his Church, Ephes. 5.* And to fulfil the Ceremonies (added for the *Jews* sake unto the Sabbath) Christ at his death rested in the grave all the *Jews* Sabbath day, and by that rest fulfilled all those *ceremonial accessaries*. Now as the sealing of the ceremonies annexed to the 1. 5. and 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage, nor cause them to cease from being the perpetual Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the commandment of the Sabbath; so that though the Ceremonies be all abolished, by the access of the *Substance*, and the *Shadow* overshadowed by the *Body*, which is *Christ*, yet the holy rest (which was commanded and kept, before either the *Jews* were a people, or their Ceremonies annexed to the Sabbath) still continued as Gods perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and only service of God their Creator, and Redeemer; but in the

	substance of the fourth Commandment, there is not found one word of any Ceremony.
<i>Object.</i>	The chief objections against the morality of the <i>Sabbath</i> are three.
Gal. 4. 10.	1. That of <i>Paul</i> to the <i>Galatians</i> , ye observe days, and months, and times, and years, &c. But there the Apostle condemns not the moral Sabbath (which we call the <i>Lords day</i> , and which he himself ordained according to Christs Commandment, in the same <i>Churches of Galatia and Corinth</i> , and kept himself in other Churches) but he speaks of the Jewish days and times, and years, and the keeping of the Sabbath on the 7th. day from the Creation, which he termeth <i>shadows of things to come</i> , abolisht now by Christ the body, and in the Law are called <i>Sabbaths</i> , but distinguished from the <i>moral Sabbaths</i> .
1 Cor. 16. 1 & 14. 37. Acts 20. 7.	
Col. 2. 11. Lev. 23. 37 38.	
<i>Object. 2.</i>	2. That of <i>Paul</i> to the <i>Colos</i> Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new Moon, or of the Sabbath days. But here the Apostle meaneth the Jewish ceremonial Sabbaths, not the Christian <i>Lords day</i> , as before.
Col. 2. 16.	
<i>Object.</i>	3. That of the same Apostle to the <i>Rom</i> .
Rom. 14. 5.	This man esteemeth one day above another day ; and another counteth every day alike, &c. But S. <i>Paul</i> makes no such account. For the question there is not between <i>Jews and Gentiles</i> , but between the strong and weaker Christians. The stronger esteemed one day above another : as appears
Rom. 15. 12.	

pears, in that there was a day both commanded and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord*. The observation whereof, because of the change of the *Jewish* seventh day, some weak Christians (as many now adays) thought not so necessary, so that if men (because the *Jewish* day is abrogated) will not honour and keep holy the *Lords* day, but count it like other days, it is an argument, saith the Apostle, of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

*The true manner of keeping holy the
Lords day.*

NOW the sanctifying of the Sabbath consists in two things: First, In resting from all servile and common business pertaining to our natural life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.

For the first.

1. *The servile and common works, from which we are to cease, are generally all civil works from the * least to the greatest. More particularly,*

First, from all the works of our calling, though it were *reaping in the time of harvest.*

Secondly, from carrying *burthens* as Carriers do, or riding abroad for profit or for pleasure: God hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. God gives them that day a rest, and he that without necessity deprives them of their rest on the Lords day, the groans of the poor tired beasts shall in the day of the Lord rise up in *Judgment* against him. Likewise such as spend the greatest part of this day in *trimming, painting, and pampering* of themselves like *Jezebels*, doing the devils work upon Gods day.

Thirdly, from keeping of *Fairs*, or *Markets*, which for the most part God punisheth with pestilence, fire and strange floods.

Fourthly, from studying any books or Science, but the holy Scriptures, and Divinity. For our study must be to *be ravished in spirit on the Lords Day*. In a word, thou must that day cease in thy calling to do thy work, that the Lord by his calling, may do his work in thee. For whatsoever is gotten by *common working* on this day

* Exod.
31.12,13.

Exod. 31.
13.&c.

Exod. 34.
21.

Neh. 13.

15.

Jer. 17.21.

22, 27.

Deu. 5.14.

Rom. 8.22

Deu. 25.4.

1 Cor. 9.9.

Neh. 13.

15,16,19.

Apoc. 1.

19.

day shall never be blessed of the Lord; but it will prove like *Achans* gold, which being got contrary to the Lords Commandment, brought the fire of Gods curse upon all the rest that he had lawfully gotten. And if Christ scourged them as *thieves*, who bought and sold in his *Temple* (which was but a *ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the Sabbath day, which is his perpetual Law? Christ called such sacrilegious Thieves; and as well may they steal the *Communion cup* from the *Lords Table*, as steal from God the chiefest part of the *Lords Day* to consume it in their own *lusts*. Such shall one day find the *Judgments of God* heavier then the opinions of *men*.

Fifthly, From all *recreations*, and *Sports*, which at other times are lawful: for if lawful works are forbidden on this day, much more lawful sports, which do more steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the Lord) any greater *delight* or recreation than the sanctifying of the *Lords day*. For can there be any greater joy for a *person condemned*, than to come to his prince his house to have his *pardon* sealed? for one that is *deadly sick*, to come to a *Physician* that can *cure him*? or for a *Prodigal Child*, that fed

Isa. 58.
13, 14.

Psal. 37. 4.

fed on the husks of swine, to be admitted to eat the bread of life, at his *Fathers* Table? or for him who fears for sin the tydings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self or thy servant recreation, allow it in the six days which are thine, not one the Lords day, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the *soul* to do more cheerfully the *service of God*.

Eph. 5. 18.
19.

Sixthly from *gross feeding, liberal drinking* of wine, or strong drink, which may make us either *drowsie*, or *unapt* to serve God with our hearts and minds.

Rom. 3. 11
Deut. 28.

Seventhly, from all talking about wordly things, which hinder the sanctifying of the Sabbath, more then working: seeing one may *work alone*, but cannot *talk*, but with others.

47
Isa 58. 13

He that keeps the Sabbath, only by resting from his *ordinary* work, keeps it but as a *Beast*. But rest on this day, is so far commanded to Christians, as it is an help to *sanctification*, and labour so far forbidden as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are *lawful* at other times, are on the *Sabbath* not *allowed*, much more those that are altogether at all times unlawful. Who without mourning can endure to see Christians keep the Lords day, as if a celebrated feast rather to *Bacchus*, than to the honour of

of the Lord Jesus the Saviour and redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in sitting down to eat and drink, and rising up to play First balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which profanation all holy Divines, both old and new, have in their times most bitterly inveighed: in so much that S. Aug. affirmeth, that it was better to plough than to dance upon the Sabbath day.

Now in the name of Almighty God, (who rested, having created heaven and earth) and of his eternal Son Jesus the Redeemer of his Church, who shall shortly come on the dreadful day of doom, to judge all men according to the obedience which they have shewed to his Commandments; I require thee, who readest these words as thou wilt answer before the face of Christ, and all his holy angels at that day, that thou better weigh and consider whether Dancing Stage playing, Masking, Carding, Dicing, Tabling, Chess playing, Bowling, Shooting, Bear baiting, Carousing, Tipling, and such other fooleries of Robinhood, Morrice dancers, Wakes, and May-games be exercises that God will bless and allow on th Sabbath day. And seeing that no action ought to be done that day, but such as whereby we either bless God, or look to receive a blessing from God, how darcest thou do those things on that blessed day, on which thou darcest

not

1 Cor. 10. 7.

Exod. 31. 9.
18- 19.Melius enim
arare quam
saltare in
Sabbato.
Aug. in tit.
Psal. 91.

Aq. 12. 31. 7

Rom. 2. 12.

&c.

2 Thes. 3. 8.

&c.

not pray to God to bestow a blessing on it to thy use? hear this and tremble at this, *O prophane youth, of a prophane age!*

O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every hour in every day, every *minute* in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the week which he hath reserved for his own praise, and worship! Let men in defence of their prophaneſs, *object* what they will, and *answer* what the Devil puts in their mouths: yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lords *second coming* shall be upon the *Lords Day*, how little joy they should have to be taken in those carnal sports to please themselves; when their Master should find them in spiritual exercise, serving him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilst they thus dance on the Lords day, (contrary to the *Lords Commandments*) they do but dance about the *Pits brink*; and they know not which of them shall first fall therein: whereinto being once fallen without repentance

Laſtan.lib.
7. cap. 1.

penitance, no greatness can exempt them from the vengeance of that great God, whose Commandment (contrary to their knowledge and conscience) they do thus presumptuously transgress: If then Gods Commandments cannot deterre thee, nor Gods Word advise thee; I say no more but what Saint John said before me, * *He which is filthy, let him be filthy still.*

For the second.

2. The consecrations of the Sabbath rest consists in performing three sorts of duties. First, before, Secondly, at, Thirdly, after the publick exercises of the Church.

The duties to be performed before the publick exercise, are;

1. *To give over working betime, on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants, being tyred with labour and watching the night before, are so heavy that when you should be serving God, and hearing what his Spirit saith to his Church for your souls instruction, you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves; therefore the Lord commands us not only to keep Holy, but also to remember afore-hand the Sabbath day to keep it holy, by preparing our hearts, and removing all business that might hinder*

* Apo. 22.

II.

This was the last & heaviest curse that Saint John wished spiritual Babylon.

Apo. 2. and 3.

Isa. 56. 2. &c.
& 58. 13. &c.

hinder us to consecrate it, *as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandments, doth but either *bid or forbid*: he doth both in this Commandment, and that with a special *memorandum*. As if a Master would charge his servant to look well unto *ten things*, of great trust, but to have a more *Special* care to remember one of those ten for divers weighty reasons: should not a faithful servant that loves his Master, shew a more *Special* care unto that thing above all other businesses?

Exod. 16.
23, &c.

Thus *Moses* taught the people o're night to remember the Sabbath; and it was a Holy custom among our *forefathers*, when at the ringing to prayer on the Eve before, the *Husbandman* would give over his labour in the field, and the *Tradesman* his work in the shop, and go to the Evening prayer in the Church to prepare their souls, that their minds might more cheerfully attend Gods worship on the *Sabbath day*

Exod. 5. 15.
1. Cor. 7. 5.
Gen. 35. 2.
1 Thess. 4. 3.
1 Sam. 21. 5.
Exod. 16.
Psalm. 19. 12.
Eccl. 5. 1.

2. To possess that night *thy vessel in holiness and honour*: that thou mayest present thy soul more purely in the sight of God the next morning.

3. To rise up early in the *morning* on the *Sabbath day*. Be careful therefore to rise sooner on this day than on other days; by how much the service of God is to be preferred before all earthly businesses. For there is no *Master* to serve so good as God: and in the end, *no work* shall be better rewarded than his *service*.

4. When

4. When thou art up, consider with thy self what an *impure* sinner thou art ; and into what a holy place thou goest to appear, before the most *holy* God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church what *grievous* sins thou hast committed the *week* past ; *confess* them unto God, and earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in Christ. *Renew* thy *vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayst have *grace* to hear the *Word of God*, read and preached, with *profit* ; and that thou mayst receive the holy *Sacrament* with comfort (if it be Communion day) that God by his *holy Spirit* would assist the Preacher to speak something that may *kill thy sin*, and *comfort thy Soul*, which thou mayst do in this or the like sort.

Col. i. 3.

A Morning Prayer for the Sabbath day.

O Lord most high, O God eternal, *all whose works are glorious, and whose thoughts are very deep ; there can be no better thing than to praise thy Name, and to declare thy loving kindness in the Morning , on thy holy and blessed Sabbath day. For it is thy will and Commandment , that we should sanctifie*

Psal. 91.
1, 2, 5.

I Chr. 29.
II. &c.

* Here
thou
mayst con-
fess what
soever sin
of the last
week
clogs thy
consci-
ence.
Joh. I. 29.

sanctifie this day in thy service and praise, and in the thankful remembrance as of the creation of the world by the power of thy Word, so of the redemption of Mankind by the death of thy Son: *Thine (O Lord) I confess, is greatness, and power, and glory, and victory, and praise for all that is in Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches, and honour come of thee, and thou reignest over all, and in thine hand is power, and strength, and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger, & displeasure; thou notwithstanding of thy favour, and goodness (passing by my prophane-ness and infirmities) hast vouchsafed to add this Sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, *cleanse my Soul from those filthy sins, with the blood of thy most pure, and undefiled Lamb, *which taketh away the sins of the World,* and let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newness of life and holiness of conversation. And as of thy mercy, thou hast

hast brought me to the beginning of this
 blessed day : so I beseech thee, make it a
 day of *Reconciliation*, betwixt my *sinful*
soul and thy *divine Majesty* : Give me
 grace to make it a day of *Repentance* unto
 thee, that thy goodness may seal it to be
 a day of pardon unto me ; and that I may
 remember , that the keeping Holy of this
 is a Commandment which thine *own*
finger hath written ; That on this day,
 I might meditate on thy glorious works
 of our *Creation* and *Redemption*, and
 learn how to *know* and *keep* all the rest
 of thy holy Laws, and Commandments.
 And when anon, I shall with the rest
 of the holy Assembly, appear before thy
 presence in thy House , to offer unto
 thee our *Morning Sacrifice* of praise, and
Prayer : and to hear what thy Spirit, by
 the preaching of thy Word, shall speak
 unto thy Servant , Oh, let not my sins
 stand as a cloud, to stop my prayers from
 ascending unto thee, or to keep back thy
 Grace from descending by thy Word into
 my heart. I know, O Lord, and trem-
 ble to think, that *three parts* of the good
 seed falls upon bad ground. O let not
 my heart be like the *high way*, which
 through hardness, and want of true under-
 standing receives not the Seed , till the
 evil one cometh and catcheth it away ;
 nor like to the *stoney ground*, which heareth
 with joy for a time, but falleth away as
 soon as persecution ariseth for the Gospels
 sake ; nor like the *thorny ground*, which by
 the

Mat. 13. 4.
 &c.
 Luke 8. 5.

Col. 4 3.

Acts 26.
18.1 Thess. 5.
13.Heb. 13.
17.1 Cor. 11.
10.

Eph. 3. 10.

1 Pet. 1.
12.

the cares of this world, and the deceitfulness of riches, *choaketh* the Word which it heareth, and makes it altogether unfruitful: but that like unto the good ground, I may hear thy Word, with an *honest and good heart*, understand it, and keep it, and bring forth fruit with patience in that measure that thy Wisdom shall think meet for thy glory and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the *door of utterance* unto thy faithful servant, whom thou hast sent unto us to *open our eyes, that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ.* And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy mercies, and that I may have him in *singular love for his works sake*; because he *watcheth* for my soul, as he that must give account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence as in thy presence, and in the sight of thy holy Angels. Keep me from drowsiness and sleeping, and from all wandring thoughts and worldly imaginations: sanctifie my memory, that it may be apt to receive, and firm to remember those good, and profitable Doctrines which shall be taught unto us out of thy Word. And that through the assistance of thy
holy

holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate it to thy glory and honour, not doing mine own ways, nor seeking mine own will, nor speaking a vain word*; but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy and glory I shall celebrate with *Saints and Angels* to thy praise and worship, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus; in that form of prayer which he hath taught me,

Isa. 58. 13

Isa. 66. 33

Our Father which art in heaven, &c.

Having thus in private prepared thine own Soul, if thou hast the charge of a Family, call all thy *household* together, read a Chapter, and pray as in the Week days: but remember so to dispatch these *private preparations*, and duties, as that thou and thy family may be in the Church before the beginning of prayers. Else your private exercises are rather an *hindrance* than a *preparation*. And as thou and thy household do go in all reverence
to

towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

THAT thou art going to the Court of the Lord, and to speak with the great God by prayer, and to hear his Majesty speak unto thee by his Word: and to receive his blessing on thy soul, and thy honest labour, in the six days last past.

2. Say with thy self by the way, *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O Lord. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God? For, a day in thy court is better than a thousand elsewhere. I had rather be a door-keeper in the house of my God, than to dwell in the Tabernacles of wickedness. Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple.*

3. As thou entrest into the Church, say, *How fearful is this place! this is none other but the house of God, this is the Gate of Heaven, surely the Lord is in this place: God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy House, and the place where thy honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit*

Psal. 10. 4.
Psal. 42. 1, 2.
Psal. 84. 10.

Psal. 5. 7.

Gen. 28.
16, 17.

1 Cor. 14
25.

Psal. 26. 8.

Psal. 27. 6.

visit thy Temple; therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Harken unto my voice, O Lord, when I cry: have mercy also upon me, and hear me. Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord. And this is that preparation or looking to our feet, whereto Solomon adviseth us, before we enter into the House of God.

Psal. 27. 5.

Psal. 23. 6.

Eccl. 5. 1.

The second sort of duties, which are to be performed at the time of the holy Assembly.

When prayers begin, lay aside thine own private Meditations; and let thine heart joyn with the Minister, and the whole Church, as being one body of Christ, and because that God is the God of order, he will have all things to be done in the Church with *one heart and accord*: and the exercises of the Church are common and publick. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. Solomon therefore adviseth a man not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent Ceremonies (for the avoiding of scan-

1 Cor. 12.

12.

Acts 1. 2.

46. & 4.

32.

Ecc 5. 1.

Ezek. 46.

10.

Psal. 110.

3.

scandal, the continuance of *charity*, and in testimony of thine *obedience*) conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding, and applying the word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: *so the eyes of all that were in the Synagogues, are said to be fastened on Christ whilst he preached: and all the people hanged upon him when they heard him.* Remember that thou art there as one of *Christ's Disciples*, to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God, Luke 1. vers. 77.

Be not therefore in the school of Christ like an idle Boy in a Grammar School, that often heareth, but never learneth his lesson: and still goeth to School, but profiteth nothing. Thou hatest it in a child, Christ detesteth it in thee. To the end therefore that thou mayst the better profit by hearing, mark

1. *The coherence, & application of the Text.*
2. *The chief sum or scope of the Holy Ghost in that Text.*
3. *The division or parts of the Text.*
4. *The Doctrines, and in every doctrine the proofs, the reasons, and uses thereof,*

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in practice

Cum Romam venio,
jejuno Sab-
bato: cum
hic sum,
non jejuno:
Sic & tu ad
quam forte
Ecclesiam
veneris, ejus
morem ser-
va si cui-
quam non
vis esse
scandalo,
nec quen-
quam tibi.
Ambr.
conf.
Aug. ep. ad
Januar.
Luke 4. 20.
Luke 19. 48.

practice of all faithful Pastors, who desire to edifie their people in the knowledge of God and his true religion.

If the Preachers method be too *curious* or *confused*, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What sins he reprov'd, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What vertues he exhorted unto, which are not so perfect in thee; and therefore endeavour to praise them with more zeal, and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by man; and labour not so much to hear the word of the Preacher sounded in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church.* And. *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the word hath a ^a blessing promised thereto. It is the acceptable^b sacrificing of our selves unto God. It is the ^c surest note of Christs Saints, the ^d truest mark of Christs sheep, the ^e apparentest sign of Gods Elect; the very blood, as it were, which uniteth us to be the ^f spiritual kindred, brethren, and sisters of the Son of God. This is the best Art of memory for a good hearer.

When the Sermon is ended, 1. Beware

N

thou

Isa. 2. 3.
Acts 10 33
1 Cor 17.
25.
Gal. 4. 14.
1 Thess 2.
13.
Apoc. 2. 7.
Luke 24.
32;
^a Luke 11.
28.
^b Rom. 15.
16.
^c Deu. 33. 3
^d John 10.
17.
^e John 8.
47. & 18.
37.
^f Luke 8.
21.
Mark 3.
33.

Ezek. 46.
12.

Luke 10.
16.

Numb. 6.
23, 25.

thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm: and when the blessing is pronounced, stand up to receive a part therein, and hear it, as if Christ himself (whose Minister he is) did pronounce the same unto thee; for in this case it is true, *He that heareth you, heareth me*, and the Sabbath day is *blessed*, because God hath appointed it to be the day, *wherein by the mouth of his Ministers, he will bless his people which hear his Word, and glorifie his Name*. For though the Sabbath day in it self be no more blessed than the other six days; yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excel the other days of the week, as the *consecrated bread* (which we receive at the *Lords Table*) doth the *common bread* which we eat at our *own Table*.

2. If it be a Communion day, draw near to the Lords Table in the *wedding garment* of a *faithful* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptism* is to be administered, stay, and behold it with all reverend attention, that so thou mayst, First, shew thy *reverence* to Gods *Ordinance*. Secondly, that thou maist the better consider thine *own ingrafting* into the visible body of *Christs Church*, and how thou *performest* the *vows* of thy new Covenant. Thirdly, that thou mayst repay thy *debts* in praying

ing for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *Blood* and *Spirit*. Fourthly, that thou mayst *assist* the Church in praising God for *grafting* another member into his *Mystical body*. Fifthly, that thou mayst prove whether the effects of Christs death *killeth* sin in thee, and whether thou be *raised* to newness of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankful for his *grace*. Sixthly, to shew thy self to be a Freeman of Christs *corporation*, having a voice or consent in the admission of others into that Holy society.

3. If there be any *collection* for the poor, freely without *grudging* bestow thine Alms as God hath *blessed* thee with ability.

And thus far of the Duties to be performed in the holy Assembly.

2 Cor. 6. 4
2 Cor. 9.
5, 6, 7,
&c.

*Now of the third sort of Duties, after
the Holy Assembly.*

AS thou returnest home, or when thou art entred into thy house, *meditate* a little while upon those things which thou hast heard; And as the *clean* beasts which *chew* the cud, so must thou bring again to thy remembrance that which thou hast heard in the Church: And then kneeling down, turn all to prayer: beseeching God to give such a blessing to those

Lev. 11. 3.

Psal. 119.
11.

Mat. 13. 19

Job 31.
17. 18.

Hest. 9. 21.

Deut. 15.

10. &c.

Mat. 25.

35. &c.

If thou be a private man, either perform these holy duties by thy self, or joyn with some godly family in the performance of them.

those things which thou hast heard, that they may be a *direction* to thy life, and a consolation unto thy soul: For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankful manner before prescribed, remember, according to thine ability to have one or more poor Christians, whose hungry bodies may be refreshed with thy meat: imitating holy *Job*, who protested that *he did never eat his morsels alone without the good company of the poor and fatherless*: that is the Commandment of Christ our Master, *Luke 14. 13.* Or at leastwise, send some part of thy dinner to the poor, who lies sick in the back Lane without any food: For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, *O blessed Child of God, I was an hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake, to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories and capacities

pacities are weaker, but rather help them: for their wills and minds may be as good. Turn to the proofs which the Preacher alledged, and * rub those good things over their memories again. Then sing a *Psalm* or more. If time permit, thou mayst reach and examine them in some part of the *Catechism*, conferring every point with the proofs of the holy Scripture. This will both increase our knowledge, and *sharpen* our memory: seeing by experience we find that in every trade they who are most *exercised*, are ever best *expert*. But in any wise remember so to dispose all these private exercises, as thou mayst be with the *first* in the holy Congregation at the *Evening-exercise*; where behave thy self in the like devotion and reverence, as was prescribed for the holy exercise of the morning.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious, and holy manner, as was formerly prescribed. And either before or after Supper, if the season of the year, and the weather do serve.

1. Walk into the *fields*, and meditate upon the *Works* of God; for in every *Creature* thou mayst read, as in an *open Book*, the *Wisdom, Power, Providence, and Goodness* of Almighty God. And how that none is able to make all these things in the variety of their *forms, virtues, beauties, life, motions, and qualities*, but our most glorious God.

Act. 17. 11
Heb. 5. 14
Mat. 6. 30
Jam. 5. 13
* Deut. 7
30.
Heb. 6. 1.

Heb. 5. 14.

Psal. 92. 5.
and 19. 2.
&c. and 8.
13. &c.
Rom. 1.
19, 20.
Præsen-
tem narrat
quælibet
herba De-
um.
Isa. 40. 26.

Psal. 8.

2. Consider how *gracious* he is, that made all these things to *serve* us.

3. Take occasion hereby to stir up both thy self, and others to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*: and to think what *ungrateful* Wretches we are, if we will not (in all obedience) *serve*, and honour him.

Math. 25.

35.

Jam. 5. 14.

&c.

4. If any *neighbor* be sick, or in any *heaviness*, go to *visit* him; if any be fallen at variance, help to reconcile them.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

Mat. 11. 5.

Acts 12.

2 Kings 4:

22.

1. Works of *Piety*, which either directly concern the *service* of God, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in *killing* and *dresssing* the *Sacrifices*, and burning them on the Altar, and Christians under the Gospel, when they travel far to the places of Gods worship, it is but a Sabbath days journey, like to that of the *Shunammite* who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat* of his *brows*, to the wearying of his body, yet he doth but a Sabbath days work. For the holy end sanctifieth the work, as the Temple did the gold, or the Altar the gift thereon. Or else such bodily labour whereby the people of God are assembled to his worship, as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospel.

Mat. 22.

17, 19.

Num. 10.

2, 3.

2. Works

2. Works of *Charity*, as to * save the life of a man † or of a beast, to * fodder, water, and dress Cattel; to make honest † provision of meat and drink to refresh our selves, and to * relieve the poor, to visit the sick, to make † collection for the poor, and such like.

3. Works of necessity; not feigned, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Physicians to stanch, or let blood, or to cure any other desperate disease; and for Midwives to help women in labour: Mariners may do their labour; Souldiers being assailed may fight, and * Posts may ride for the publick good, and such like. On these or the like occasions a man may lawfully work. Yea and when they are called, they may upon any of these occasions, go out of the Church, and from the holy exercise of the Word and Sacraments, provided always that they be humbled, that such occasions fall out upon that day and time; and that they take no money for their pains on that day, but only for their stuff, as in the fear of God, and conscience of his Commandment.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but

* 1 Kings
17. 8.
† Mark 3.
4.
* Mat. 12.
13.
† Luk. 13.
15.
* Mat. 12.
1 Hef. 9. 12
2 Cor. 11.
22, 24.
† 1 Cor.
16. 1.

* Nuncius
præceptis
excipitur
à Sabbato.
Jud. Com.
ment. sup.
Num. 13.
3.

that he commits many breaches thereof, in his *thoughts, words, and deeds*, humbly crave pardon for thy *defects*, and reconcile thy self to God, with this or the like *Evening Sacrifice*.

*A private Evening Prayer for the
Lords day*

^a Isa. 61. 3.

^b Gen. 18.

^c Heb. 12.

^d Job 21.

^e Psal. 51.

^f Zac. 3. 1.

^g 1 Cor. 11.

^h 2 Sam. 6.

ⁱ Luke

^j 15. 2.

^k Ps. 106. 17

^l Psa. 2. 4.

O Holy, ^a Holy, Holy, Lord God of Sabbath, Suffer me who am but ^b *dust and ashes*, to speak unto thy most glorious Majesty. I know that thou art a ^c *consuming fire*, I acknowledge that I am but withered ^d *stubble*; My ^e *sins are in thy sight*, and Satan ^f *stands at my right hand* to accuse me for them; I come not to excuse, but to ^g *judge* my self worthy of all those judgments which thy justice might most *justly* inflict upon me a wretched creature, for my sins and transgressions. The *number* of them is so great, the *nature* of them is so grievous, that they make me seem *vile* in mine own eyes, how much more loathsome in thy *sight*? I confess they make me so far from being worthy to be called thy *Son*, that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou shouldst but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth, and swallow me up, like one of *Dathans Family*, into the bottomless pit of hell. For if thou didst not spare the *natural branches*, those *Angels* of glorious excellency,

lency, but hurledst them down from the heavenly habitations into the pains of hellish darkness, to be kept unto damnation, when they sinned but once against thy Majesty ; and didst expel our first Parents out of Paradise, when they did but transgress one of thy Laws ; alas, what vengeance may I expect, who have not offended in one sin only, heaping daily sin upon sin, without any true repentance, *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthiness : and have transgressed not one, but *all* thy holy Laws and Commandments ? Yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept, and observed, nor prepared my soul in that holiness and chastity of heart, as was fit to meet thy blessed Majesty in the holy Assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those exercises in my body, yet Lord, I was overtaken with much drowsiness. And when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not (so duely as I should) meditated with my self, nor conferred with my family, upon those good instru-

Gen. 3. 13.

Rom. 2. 5.

Job 5. 10.

tions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, Satan hath stollen the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government, as they should. Though I know where many of my poor brethren live in want and necessity, and some in pain, and comfortless, yet I have not remembered to relieve, the one with my alms, nor the other with my consolations: but I have feasted my self, and satisfied mine own lust. I have spent the most part of the day in *idle talk, vain Sports, and exercises*: yea Lord, I have, * &c. And for all these my sins my conscience cries *guilty*, thy Law *condemns me*, and I am in thy hand to receive the *sentence* and curse that is due to the wilfull breach of so holy a Commandment. But what if I am by thy Law condemned? yet, Lord, thy Gospel assures me that thy mercy is above all thy works, that thy grace transcends thy Law, and thy goodness delighteth there to reign, where sins do most abound. In the multitude therefore of the *mercies* and *merits* of *Jesus Christ my Saviour*, I beseech thee, O Lord, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and

† Here confess whatsoever fault thou hast done that day by omission or commission, and then, fetching from thy heart a deep sigh say.
 Psal. 105. 6.
 Jam. 2. 13.
 Rom. 5. 2.

and forgive me all these my sins, and all the errours of this day, and of my whole life; and free my soul from that Curse and Judgment which is due unto me for them. Thou that didst justify the contrite *Publican* for four words of confession, and receivedst the *Prodigal Child* (when he had spent all the stock of grace) into favour, upon his repentance, pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlots*, and *Sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me, that thou wast unto them, and thy *compassions never fail*. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner; but execute thy long sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those *bloody wounds*, bitter *Death* and *Passion*, which thy blessed Son, my only Saviour, hath suffered for me. *Him (in whom only thou art well pleased)* I offer unto thee, for all my sins, wherewith thou art displeased. He my Mediator, the request of whose blood, *Speaking better things than that*

Ezek. 33.
11.

Luke 18.
13.

Mat. 23.
32.

Jam. 3. 22.

Heb. 12.
24.

of

of *Abel*, thy mercy can never gain-say; illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day and at other times have been taught me out of thy holy Word; that I may remember thy Commandments to keep them, thy Judgments to avoid them, and thy sweet Promises to relye upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy will; O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling, and creation. And give me grace so to keep holy thy Sabbath in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of joy and praise*, to the honour of thy most holy Name, in thy heavenly Kingdom for evermore. *Amen.*

And then calling thy family together, shut up the Sabbath with the *Meditations and Prayers* before prescribed for thy family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all thy labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THe extraordinary Practice of Piety consists, either in Fasting or Feasting,
1. Of the Practice of Piety in Fasting.

There are divers kinds of Fasting: First, a constrained Fast, as when men either have not food to eat; as in the * Famine of *Samaria*: or having food cannot eat it for heaviness or sickness: as it befel them who were in the † Ship with *S. Paul*. This is rather Famine than Fasting.

Secondly. A natural Fast, which we undertake Physically, for the health of our body.

Thirdly. A civil Fast, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*, that by using Fish as well Flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast, as the forty days Fast of *Moses* and *Elias*, the types; and of *Christ* the substance. This is rather to be admired than imitated.

Fifthly, A daily Fast, when a man is careful to use the Creatures of God with such moderation, that he is not made *heavier*, but more cheerful to serve God, and to do the duties of his calling. This is especially to be observed of Ministers and Judges.

Sixthly, A religious Fast, which a man voluntarily

Jejunium,

1 Coactum

* 2 Kings
6. 26.

† Acts 27.
33.

2. Physicum.
Nihil periculosis
habitudine

corporis ex-
treme bona:
detrahenda
sunt ergo
per jejuni-
um redun-

dantia ne
natura suo
pondere
fracta suc-
cumbat. Ba-

61. hom. 1.

3. Politicum

4. Miraculo-
sum.

5 Quotidia-
num.

1 Tim. 3. 3.

Tit. 2. 3.

Prov. 31. 4, 5

6. Religios.
2 Cor. 6. 4, 6.

voluntarily undertakes, to make his body and soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts, either *private* or *publick*.

I. Of a private Fast.

THAT we may rightly perform a private Fast, four things are to be observed: First, the *Author*; Secondly, the *Time*; and *Occasion*; Thirdly, the *Manner*; Fourthly, the *Ends* of private Fasting.

I. Of the Author.

The first that ordained Fasting was God himself in *Paradise*, and it was the first *Law* that God made in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce or write his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise. By *Religious Fasting* a man comes nearest the life of * *Angels*, and to do Gods will on earth, as it is done in heaven.

Jejunium in
Paradiso
prescri-
ptum est,
reverere
igitur Jeju-
nii caniti-
em. Basil.
hom.
c. de Jeju.
Exod. 13. 3.
Lev. 23.
Mat. 6. 17.
& 9. 15.
* Qui jeju-
nat, Angelo-
rum vitam
vivit, & dum
paucillimis
contentus
est, similitu-
dinem cum
illis assequitur. Basil. hom. de Jejun. Natura os parvum, & gut-
tur arctum homini dedit. Quamdiu jejunavit Adam, in Para-
diso fuit, comedit, & ejedus est. Hieron.

Yea, *Nature* seemeth to teach man this duty, in giving him a little mouth, and a narrower throat, for *Nature* is content with a little, *Grace* with less. Neither doth *Nature* and *Grace* agree in any
one

one act better than in this exercise of religious fasting; for it strengtheneth the memory, and cleareth the mind, illuminateth the understanding, and bridled the affections, mortifieth the flesh, and preserveth Chastity, preventeth sickness, and continueth health; it delivereth from evils, and procureth all kind of blessings.

By breaking this fast, the Serpent overthrew the first Adam, so that he lost Paradise. But by keeping a Fast, the second Adam vanquished the Serpent, and restored us into Heaven. Fasting was she who covered Noah safe in the Ark, whom intemperance uncovered, and left stark naked in the Vineyard. By fasting, Lot quenched the flame of Sodom, whom drunkenness scorched with the fire of Incest. Religious fasting and talking with God, made Moses face to shine before men, when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt Elias in an Angelical Coach to Heaven: when voluptuous Ahab was sent in a bloody Chariot to Hell. It made Herod believe that John Baptist should live after death by a blessed Resurrection: when after an intemperate life, he could promise nothing to himself but eternal death and destruction. O divine Ordinance of a divine Author.

Præceptum
esse Jejunii
video,
quibus au-
tem diebus
non oportet
at jejunare
& quibus
oportet,
præcepto
Domini vel
Apostolorum
non invenio defi-

nitum. Aug. ad Cassal. Ep. 86. Indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque. Ter. ad ver. Psychic. Montanus hæreticus primus erat qui Jejuniorum leges præscripsit. Euf. hec. h. n. l. 5. c. 17. ex Appollon.

2. *Of the time.*

The holy Scripture appoints no *Time* under the New Testament to fast, but leaves it unto Christians own free choice, *Rom* 14. 3. *1 Cor.* 7. 5. to fast as occasions shall be offered unto them, *Mat.* 9. 14. As when a man becomes an humble and earnest suitor unto God for the pardon of some gross sin committed; or for the *prevention* of some sin, whereunto a man feels himself by *Satan* solicited; or to obtain some special *blessing* which he wants; or to *avert* some *judgment* which a man fears, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his *Spirit*, that he may more chearfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a * day or † longer, as his occasion requires, and the *constitution* of his body, and other *needful affairs* will permit.

* Lev. 23.
32.

Josh. 7. 6.

2 Sam. 3. 3.

† Hest. 4.
16.

3. *Of the manner of a private Fast.*

The true manner of performing a *private Fast*, consists partly in *outward*, partly in *inward* actions.

* Lev. 23.
28, 36.

Jod. 1. 14.

and 2. 15.

† 2 Sam.

3. 35. Ezra

10. 6. Dan.

10. 3.

Ester 4. 16

Acts 9. 9.

The outward actions, are, to abstain for the time that we fast. 1. From all * *worldly business and labour*, making your *Fasting day* as it were a *Sabbath-day*, *Lev.* 23. 18. For *worldly business* will distract our minds from *holy devotion*. 2. From all *manner of food*, yea from † *bread and water*, so far as health will permit: 1. That so we may acknowledge our own *indignity*,

indignity, as being unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the soul which follows the *constitution* thereof, may be the more *humbled* 3. That so we may take a Godly **revenge* upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the *hunger* of our *bodies*, through want of these *earthly* things, our souls may learn to hunger more eagerly after *Spiritual* and *heavenly* food. 5. To put us in mind, that as we abstain from *food*, which is *lawful*, so we should much more abstain from || *Sin*, which is altogether *unlawful*.

Thirdly, from *good* and *costly* ** Apparel*; that as the *abuse* of these puffs us with pride; so the laying aside their *lawful* use may witness our *humility*: And to this end in antient times they used (specially in publick Fasts,) to put ** on Sackcloath*, or other *coarse apparel*. The equity hereof still remaineth, especially in *pubtlick Fasts*, at which time to come into the assembly, with *starched bands*, *crisped hair*, *brave apparel*, and decked with *flowers* or *perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure* of ** ordinary sleep*; That thou maist that way also humble thy body; and that thy soul may *watch* and *pray* to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for *world-*

* 2 Cor.
7. 11.

|| Quid
prodest
vacare
corpus ab
escis, & a-
nimam re-
plere pec-
catis? Aug-
de temp.
Ser. 46.

* Ex. 33 5.6.
* Hest. 4. 1.
2. Jo. 3. 5 6
Joel. 1. 13.
Mat. 11. 2.

* 2 Sa. 12. 16.
Joel 1. 13.
Hest. 4. 3.
1 Kings 21. 7.

ly

ly gain : how much more shouldst thou do it for the service of God? And if *Ahab* (in imitation of the Godly) did in his *Fast* lye in *Sackcloth* to break his sleep by night, what shall we think of those who on a *Fasting day* will yield themselves to sleep in the open *Church*.

* Si sola gula peccavit, sola jejundet, & sufficit : Si verò peccaverunt & membra cætera cur non jejundet & ipsa ?
Bern. Ser. Quadr. 3.

Fifthly, and lastly, from all outward pleasures of our sense. So that as it was not the * *throat* only that *sinned*, so must not the *throat* only be *punished* : and therefore we must endeavour to make our eyes (as at all times) so especially on that day, to fast from beholding *vanities* ; our ears from hearing *Mirth*, or *Musick*, but such as may move to *mourn* ; our nostrils from pleasant *smells* ; our tongues from *lying*, *dissembling*, and *slandering* ; yea, the use of the *Marriage bed* must be omitted in a religious reverence of the *Divine Majesty*, that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of *Fasting* consists in two things. 1. *Repentance*. 2. *Prayer*.
Repentance hath two parts.

1. *Penitency* for sins past.

2. *Amendment of life* in time to come.

This *Penitency* consists in three things First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble and particular confession* of all thy known sins.

1. Of the inward insight of sin, and sense of misery.

This *sense and insight* will be effected in thee ; First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God, against whom it was done : and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestowed so many sweet *blessings* in bountiful manner upon thee. Thirdly, in considering the *curses* which God hath threatened, for thy sin: how grievously God hath plagued others for the same fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves* thee, he must chasten thee ere it be long, with some grievous *affliction*, unless thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations, so *prick* thy *heart* with sorrow, that *melting* for remorse with in thee, it may be *dissolved* into a *Fountain of tears*, trickling down thy mournful cheeks. This mourning is the beginning of *true fasting*, and therefore oft-times * put for *fasting*, the first, and *principal* part for the *whole* action.

* Mat. 9. 15. Can the Children mourn? then shall they fast. And Mark and Luke for mourn have fast. Examples. Psal. 6. and 22. and 38, and 79. and Jeremies Lam. Joel 2. 12. 17. Jer. 31. 18, 19, 20. Gen. 11. 17. Job. 39. 3. Psal. 147. Psal. 104. 11

2. Of the bewailing of thine own state.

Bewailing or lamentation, is the pouring out

out of the inward mourning of the heart, by the outward means of the voice and tears of thine eyes. With such filial earnestness and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our Faith, he cannot be displeased with it. For if he heard the moans which extremity wrang from *Ismael*, and *Hagar*, and heareth the cry of the *Young Ravens*, and roaring of *Lyons*; how much rather will he hear the mournful lamentation which his own children make unto him in their misery?

3. Of the humble confession of sins.

1 Sam. 7.

Ezech. 9.

&c. Dan.

9. Neh. 8.

Prov. 28. 3

Psal. 32. 3.

&c.

Psal. 51. 4.

In this action thou must deal plainly with God, and acknowledge *all the sins thou knowest*, not only in general, but also in particular: this hath been the manner of all Gods Children in their Fasts: first, because that without confession thou hast no promise of mercy or forgiveness of sins. Secondly, that so thou mayest acknowledge God to be just, and thy self *unrighteous*. Thirdly, that by the numbering of thy sins, thy heart may be the more humbled and pulled down. Fourthly that it may appear that thou art a true penitent: for till God hath given thee grace to repent thou wilt be more ashamed to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee; for if thou *acknowledge thy sins*,
God

1 Joh. 1. 7.

9.

God is faithful and just to forgive thee thy sins : and the blood of Jesus Christ his Son shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of Penitency, thou mayst diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins : that thou mayest see Gods curse and judgments on others for the like sins ; and be the more humbled thy self.

Thus far of the first part of Repentance, which is Penitency.

The other part which is Amendment of life, consists, First, in devout Prayer : Secondly, in devout Actions.

The devout Prayer which we make in time of Fasting, is either deprecation of evil, or craving needful good things.

Deprecation of evil, is, when thou beseechest GOD, for Christ the Mediators sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those judgments which are due unto thee for thy sins. And as Ben-hadad, because he heard That the King of Israel was merciful, prostrated himself unto him with a rope about his neck ; so because thou knowest that the King of heaven is merciful, cast down thy self in his presence, in all true signs of humiliation, (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most merciful.

2 Kings
20. 3.

Psal. 50. 16

Phil. 4. 6.
2 Tim. 5. 9.

*Jo. 3. 8. 10.
Pulchrum
est corporis
jejunium
cum sit ani-
mus à vitiis
jejunus,
Hier. ad
Cel. Ep. 14.
Jejuna à
malis acti-
bus, abstine
à malis Ser-
monibus,
contine à
cogitatio-
nibus pesti-
mis, Cypr.
in Lev. c. 10.
Isa. 58. 2,
&c. Za. 7.
5, 7. Non
possum fer-
re iniquita-
tem & in-
terdictio-
nem, Isa. 1.
13.

The craving of needful good things is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sin may daily decay, and *righteousness* more and more increase in thee. Lastly, in desiring a supply of *faith*, *patience*, *chastity*, and all other graces which thou *wantest*; and an increase of those which God of his mercy hath be-
stowed upon thee *already*.

Thus far of Prayer in fasting.

The devout *Actions* in fasting are two: First, * *Avoiding evil*. Secondly, *doing good*.

1. Of avoiding evil.

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chief end of fasting, as the *Ninivites* very well knew. *A day of Fast*, and not *fasting from sin*, the Lord abhorreth. It is not the *vacuity* of the stomach, but the *purity* of the heart that God respecteth. If therefore thou wouldst have God to turn from thee the *evil* of *Affliction*, thou must first turn away from thy self the *evil* of *Transgression*. And without this fasting from *evil*, thy *Fast* savours more noysome to God, than thy *breath* doth to Man. This made God so often to reject the *Fast* of the *Jews*. And as thou must endeavour to avoid all sin. so especially *that sin* wherewith thou hast provoked God, ei-
ther

ther to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And do this with a resolution by the assistance of Gods grace, never to commit those sins again. For * what shall it profit a man by abstinence to humble his body, if his mind swell with pride? Or to forbear Wine and strong drink, and to be drunk with wrath and malice? Or to let no flesh go into the belly, when lies, slanders, and ribauldery (which are worse than any meat) comes out of the mouth? To abstain from meat, and to do mischief, is the devils fast, who doth evil, and is ever hungry.

2. *Of doing good Works.*

The * *good Works* which as a Christian thou must do every day, but especially on thy *Fasting day*, are either the *works of Piety to God*, or the *works of Charity towards thy brethren*.

1. *The works of Piety to God*, are, the practice of all thy former duties, in the sincerity of a good Conscience, and in the sight of God.

2. *The works of Charity towards our Brethren*, are, *forgiving wrongs, remitting debts to the poor*, that are not well able to pay; but especially in giving *Alms* to the poor, that want relief and sustenance. Else we shall * under pretence of godliness, practise miserableness:

as alas; jejunium & eleemosynam. Aug. Isa. 58. 6, &c. Za. 7. 9. 20.
* Qui jejunat ut parcat, non ad Dei gloriam jejunat, sed substantiæ suæ parcat. Chryl. in Mat. Mat. 6. 9. Act. 10. 30.

* Quid prodest tenuari corpus abstinentia, si animus intumescit superbia?

Vinum non bibere & ira inebriari carnibus non vesci & de ore omni esca sordidius egredi maledictum aut mendacium? Max. Episc.

Qui cibis abstinent, & mala agunt, daemones imitantur, quibus culpa adest, & cibis deest Irid.

* Vis orationem tuam volare ad cœlum? Fac illi du-

like

* 2 Cor. 9. 6
 Jejunium
 tuum te ca-
 stigat, sed
 alterum læ-
 tificat. Aug.
 Ser. de temp.
 64. Accipiat
 esuriens
 Christus
 quod jeju-
 nans minus
 accipit
 Christianus,
 Aug. de
 temp. Ser.
 157. Beatus
 qui jejunat
 ut aliat pau-
 perem; imi-
 tatur enim
 Christum,
 qui animam
 suam posuit
 pro fratribus
 suis. Cyril. in
 Lev. lib. 10.
 * 1 Sam. 15.
 22.
 * Heb. 11. 6.
 Rom. 14. 23
 * Splendida
 peccata.
 Aug.

like those who will pinch their own *bel-
 lies* to defraud their labouring *Servants*
 of their due allowance. As therefore
 Christ joyned *Fasting, Prayer, and Alms*
 together in *Precept*; so must you joyn
 them together, like *Cornelius*, in *Practice*.
 And therefore be sure to give at the least
 so much to the * poor, on thy *Fasting-day*,
 as thou wouldst have spent in thine own
 dyet, if thou hadst not fasted that day.
 And remember, that *he that soweth plen-
 teously shall reap plenteously*, and that this
 is a *Special sowing day*. Let thy *Fasting* so
 * *afflict* thee, that it may *refresh* a poor
 Christian; and *rejoyce* that thou hast *dined*
and supped in another; or rather, that
 thou hast *feasted hungry Christ in his poor*
Members.

In giving *Alms*, observe two things. First,
 the *Rules*; secondly, the *Rewards*.

1. *Rules in giving of Almes, and doing*
good works.

1. They must be done in *obedience to*
Gods Commandments: not because we
 think it to be good, but because God
requireth us to do such, and such a good
 deed; for such * *obedience* of the worker
 God preferreth before all *Sacrifices*, and
 the greatest *works*.

2. They must proceed from * *Faith*, else
 they cannot please God; Nay, without faith
 the most *Specious* works are but * *shining*
sins, and *Pharisees Alms*.

3. Thou must not think by thy good
 Works and Alms, to merit Heaven, for

in

in vain hath the Son of God shed his blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek Heavens possession by the purchase of Christs blood, not by the merits of thine own works. For ^a eternal life is the gift of God through Jesus Christ. Yet every true Christian that believeth to be saved, and hopes to come to Heaven, must do good work, (as the Apostle saith) for necessary uses; which are four.

First, That ^b God may be glorified. Secondly, That thou mayest shew thy self ^c thankful for thy redemption. Thirdly, That thou mayest ^d make sure thine election unto thy self. Fourthly, That thou mayest ^e win others by thy holy education to think the better of thy Christian profession. And for these uses, we are said to be ^f Gods workmanship created in Christ Jesus unto good works, and that God hath ordained us to walk in.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idleness and filthiness, but to the Religious and honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them: Seek out these in the back lanes, and relieve them; But if thou meetest one that asketh an Alms for Jesus sake and knowest him not to be unworthy, deny him not; for it is better to give unto ten

^a Rom. 6. ult.

^b 1 Cor. 10. 31.

^c 2 Cor. 8. 19.

Phil. 1. 11.

^e Luke 1.

74. 75.

^d 2 Pet. 1. 10.

Isa. 61. 9.

^e Mat. 16.

^f Eph. 2. 10

counterfeits, than to suffer Christ to go in one poor Saint unrelieved. Look not on the Person, but give thy Alms as unto Christ in the party.

2. *Of the rewards of Alms-deeds, and good works.*

^a Dan. 4.
24.

1. *Alms* are a special means to move God in mercy to turn away his ^a temporal judgments from us: when we by a true faith, (that sheweth it self by such fruits) do return unto him.

^b Luke 6.
35, 36.
^c 2 Cor. 1.
3.
^d Luke 16.
1.

2. Merciful *Alms-givers* ^b shall be the *Children of the Highest*, and be like God their *Father*, who is the ^c *Father of Mercies*. They shall be his ^d *Stewards* to dispose his Goods, his Hands to distribute his Alms; and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Alms-giver*.

^e Apoc. 14.
13.

3. When all this *world* shall forsake us, then only *good works* and *good Angels* shall accompany us, the one to ^e *receive* their *reward*, the other to deliver their ^f *charge*.

^f Luke 16.
22.
Psal. 91.
11.
Heb. 1. 14.

4. Liberality in Alms deeds is our ^g *surest foundation* that we shall obtain in eternal life a liberal reward through the *Mercy* and *Merits* of Christ.

^g 1 Tim. 6.
19.
^h Mat. 25.

5. Lastly, by Alms-deeds we feed & relieve Christ in his *Members*; and ^h *Christ* at the *last day* will acknowledge our *love*, and reward us in his *Mercy*: and then it shall appear, that what we gave to the poor, was not *lost*, but ⁱ *lent unto the Lord*.

ⁱ Prov. 19.
17.

What

What greater motives can a Christian wish to excite him to be a liberal Alms-giver? Thus far of the manner of Fasting. Now followeth the *Ends*.

5. *Of the Ends of Fasting.*

The true *Ends of Fasting* are not to merit Gods favour or eternal life (for that we have only of the gift of God through Christ) not to place Religion in bodily abstinency (for Fasting in it self is not the worship of God, but an help to further us the better to worship God.) But the true ends of fasting are three.

First to subdue our ^a flesh to the spirit ; but not so to ^b weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith Solomon) *is merciful to his Beast*, Prov. 12. verse 10. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy will, and fervently ^c pour forth our souls unto him by prayer : for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued but by Fasting joyned unto Prayer, Mat. 17. 22.

Thirdly, that by our serious humiliati-on, and judging of our selves, we may escapee the judgment of the Lord; not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his judgments from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

^a Ecd. 8. 21

ⁱ Cor. 9. 7.

^b 1 Tim. 5.

23.

Jejunium orationem roborat.

Oratio sanctificat Jejunium.

Bern. Ser. de Jejun.

^c Joel 1. 17

Neh. 4.

Luk. 2. 37.

1 Cor. 7. 5

^d Joel 2.

18, 19.

1 Cor. 12.

Child of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God, both in receiving graces, which he wanted, as appears by the examples of ^a Anna, ^b Jehosaphat, ^c Nehemiah, ^d Daniel, ^e Esdras, ^f Hester, as also in turning away judgments threatned, or falln upon him, as may be seen in the example of the ^g Israelites, the ^h Ninevers, ⁱ Rehoboam, ^k Achab, ^l Ezekiah, ^m Manasses. He, who gave his dear Son from Heaven to the death, to ransom us when we were his enemies, thinks nothing too dear on Earth, to bestow upon us when we humble our selves, being made his reconciled Friends and Children.

Thus far of the *Private Fast*.

2: Of the *Publick Fast*.

A *Publick Fast* is, when by the ⁿ Authority of the *Magistrate*, either the whole Church within his dominions; or some special Congregation (whom it concerneth) do assemble themselves together, to perform the fore-mentioned duties of *Humiliation*, either for the removing some publick ^o calamity threatned, or already inflicted upon them, as the sword, invasion, famine, Pestilence, or other fearful sickness; or else for the obtaining of some publick blessings, for the good of the ^p Church, as to crave the assistance of his holy Spirit, in the election, and ordination of fit and able Pastors, &c.

or,

^a 1 Sam. 7.
^b 2 Chron. 20.
^c Neh 1.
^d Dan. 9.
^e Est. 8. 23
^f Hest. 9.
^g 1 Sam. 7.
^h 6.
ⁱ Jonah 3.
^j 2 Chron. 12. 5, 7,
 &c.
^k 1 Kings 21.
^l 1 Chron. 32. 16.
^m 2 Chon 33, 18, 19,
ⁿ Jonah 3.
^o 7.
^p 2 Chron. 20.
^q 203.
^r Ezr. 8. 21.
^s 1 Sam 7.
^t 5, 6.
^u Joel 2. 15.
^v 2 Chro. 20
^w Jonah 5.
^x Hest. 4.
^y P Exod. 19
^z Esdras 8.
^{aa} Act. 1. 13,
 14.

or, for the tryal of truth, and execution of Justice, in matters of difficulty, and great importance, &c.

When any evil is to be removed, the ^a *Pastors* are to lay open unto the people, by the evidence of *Gods Word*, the *sins* which are the special causes of that calamity; call upon them to repent, and publish unto them the mercies of *God in Christ* upon their Repentance. The people must hear the voice of *Gods Messengers* with hearty sorrow for their sins, earnestly beg pardon in *Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the People the necessity of that blessing, and the goodness of *God* who giveth such *graces* for the good of men. The people must devoutly pray unto *God* for bestowing of that *Grace*, and that he would bless his own means to his own glory, and the good of his Church. And when the holy Exercise is done, let every *Christian* have a special care according to his ability, ^b to remember the poor. And whosoever (when just occasion is offered) useth not the holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true *Christianity*.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting:

Holy Feasting is a Solemn Thanksgiving, (appointed by Authority)

^a Joel 1.
14.
Neh. 8.

^b Isa. 58.
7, 10.
2 Cor. 9. 7.
Gal. 2. 10.

Exod. 12.
15.
Heb. 9. 19.
21.

to be rendred unto God on some special day, for some extraordinary blessings or deliverances received. Such among the *Jews* was the Feast of the *Passeover*, to remember to praise God for their deliverance out of *Egypt*s bondage, or the Feast of *Purim*, to give thanks for their deliverance from *Hamans Conspiracy*: Such amongst us are the fifth of *August*, to praise God for delivering our gracious King from the bloody Conspiracy of the Traiterous *Gowries*: and the fifth of *November*, to praise God for the deliverance of the King, and the whole State, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by *Spiritual Psalms* and dances, and mutual feasting and sending presents every one to his neighbour, and by giving gifts to the poor.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man, and that the Lords Supper is left by our Redeemer as the chiefest memorial of our Redemption: every Christian should account this Holy Supper his chiefest and joyfullest Feast in this World. And seeing that as it ministereth to worthy partakers, the greatest assurance which they have of their salvation: so it pulleth temporal Judgments on the bodies, and (without repentance) eternal damnation on the Souls of them who receive it unworthily. Let us see how

a Christian may best fit himself to be a due partaker of so holy a feast; and to be a worthy Guest at so sacred a Supper.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavoureth to receive that holy mystery, with that competent measure of reverence that he hath prescribed in his word.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament.* The first is called *Preparation*, the second *Meditation*, the third *Action or Practice.*

Of Preparation.

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons.

First, Because it is Gods Commandment. For if he commanded under the pain of death that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four *days preparation*: how much greater preparation doth he

2 Thes. 1.
11.
Col. 1. 12.
Luke 20.
35.
Apoc. 3. 4.

Exod. 12:
48. & 22. 6.

require of him, that cometh to receive the Sacrament of his Body and Blood, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passover*?

Joh. 13.5.

Secondly, Because the *example of Christ* teacheth us so much: for he *washed* his Disciples *Feet* before he admitted them to eat of his Supper, signifying how thou shouldst lay aside all *unpureness of heart* and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of his holy Supper.

1 Cor. 11.
28.

Thirdly, Because it is the counsel of the Holy Ghost; *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *earthly Prince*, must consider diligently *what is before him*, and *put a knife to his throat*, rather then to commit any *rudeness*: how much more oughtest thou to prepare thy Soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the Table of the *Prince of Princes*?

Prov. 23.
1, 2.

Psal. 26.6.

Fourthly, Because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine Mysteries* David would not go near to Gods Altar, till he had first *washed his hands in innocency*; much less shouldst thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his men would not

nor at the *Shew-bread*, but on condition that their *Vessels were holy*: How much less shouldest thou presume to eat the *Lords bread*, or rather *the bread which is the Lord*, unless the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to put off his Shoes, in reverence of his holiness, who was present in that place, when he appeared with his Sword in his hand for the destruction of his enemies: how much rather shouldst thou put off all the affections of thine earthly conversation, when thou comest near that place, where Christ appeareth to the eye of thy Faith, with *Wounds in his hands and side*, for the redemption of his Friends? and for this cause it is said, *That the Lambs Wife hath made her self ready for the marriage*. Prepare therefore thy self, if thou wilt in this life be betroathed unto Christ by *Sacramental grace*, or in Heaven married unto him by eternal glory.

Fifthly, Because that God hath ever smitten with fearful judgments, those who have presumed to use his holy Ordinances without due fear and preparation. God set a *flaming Sword* in a *Cherubins hand* to smite our first Parents, being defiled with sin, if they should attempt to go into Paradise, or eat the *Sacrament of the Tree of Life*. Fear thou therefore to be smitten with

1 Sam. 11.
4.

Exod. 35.
Josh. 5. 18.

Apoc. 19. 7.

Gen. 3. 24.

1 Sam. 16.

19.

1 Sam. 6. 6

2 Cron.

18.

Etc.

1 Cor. 11.

29.

the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the *Lord of life*. God smote fifty thousand of the *Bethshemites* for *looking irreverently* into his Ark, and kill'd *Uzziah* with sudden death, for but *rash touching* of the Ark; and smote *Uzza* with the *Leprosy* for meddling with the Priests Office, which pertained not unto him. The fear of such a stroak made *Ezekiah* so earnest to pray unto God, that he would not imite the people that wanted *time to prepare themselves as they should, to eat the Passover*: and it is said, that the Lord heard *Ezekiah*, and healed his People; intimating, that had it not been for *Ezekiah's* Prayer, the Lord had smitten the People for their want of due preparation. And the man who came to the *Marriage feast* without his *wedding garment*, or examining of himself, was examined of another: and thereupon bound *hand and foot*, and cast into utter darkness, Mat. 22. 12. And St. Paul tells the *Corinthians*, that for want of this preparation in examining and judging themselves before they did eat the *Lords Supper*, God had sent that fearful sickness among them, whereof some were then sick, others weak, and many fallen asleep, that is taken away by temporal death: Insomuch that the *Apostle* saith, that every unworthy receiver eats his own judgment temporally, if he repents: eternally, if he repents not: and that in so hai-

noue

nous a measure, as if he *were guilty of the very Body and Blood of the Lord*, where of his Sacrament is a holy *sign and seal*. And Princes punish the indignity offered to their great seal, in as deep a measure, as that which is done to their own *Persons*, whom it representeth. And how hainous the guiltiness of *Christs blood* is, may appear by the misery of the *Jews* ever since they wished *his blood to be on them and their Children*. But then thou wilt say, It were *safer* to abstain from coming at all to the Holy Communion: Not so, for God hath threatened to punish the *wilful neglect* of his Sacraments, with *eternal damnation* both of body and soul; And it is the *Commandment of Christ*; *Take, eat, do this in remembrance of me*: and he will have his Commandment under the penalty of his curse obeyed. And seeing that this Sacrament was the *greatest* token of *Christs love*, which he left at his *end* to his Friends, whom he loveth to the *end*, therefore the neglect and contempt of this Sacrament must argue the *contempt and neglect* of his *love and blood-shedding*: than which no sin in Gods account can seem more *hainous*. Nothing hindereth why thou mayest not come freely to the Lords table, but because thou hadst rather *want* the love of God, than leave thy filthy sins. O come, but come a guest prepared for the Lords Table; seeing they are *Blessed, who are called to the Lambs*

ver. 27.

Mat. 27. 25

Num. 9. 13

Heb. 2 9.

Mat 26.

26.

1 Cor. 11.

24.

Joh. 13. 1.

Heb. 10.

28, 29.

Apo. 19. 9.
Efficacia
Euchari-
stiae non
æqualiter
se habet,
quoad
omnes fi-
deles, sed
pro ratio-
ne fidei
communi-
cantium.
Origen.

Lambs Supper. O come, but come prepa-
red; because the efficacy of this Sacrament
is received according to the *Proportion* of
the *Faith* of the *Receiver*.

This preparation consists in the serious
consideration of three things: First of the
worthiness of the *Sacrament*, which is term-
ed to *discern the Lords body*. Secondly, of
thine *own unworthiness*: which is to judge
thyself. Thirdly of the means, whereby
thou mayest become a *worthy Receiver*:
called *Communication of the Lords Body*.

1. Of the *worthiness* of the *Sacrament*.

THe *worthiness* of this Sacrament is
considered three ways: First, by the
Majesty of the *Author* ordaining, Secondly,
by the *preciousness* of the *parts* whereof it
consisteth. Thirdly, by the *excellency* of
the *Ends* for which it was ordained.

2. Of the *Author* of the *Sacrament*.

The *Author* was not any *Saint* or *Angel*,
but our *Lord Jesus*, the eternal Son of *God*.
For it pertaineth to *Christ only*, under the
Mat. 17. 5. *New Testament*, to institute a Sacrament,
because he can only *promise* and *perform*
the *grace* that it *signifieth*. And we are
charged to *hear no voice but his* in his
Church. How sacred should we esteem
the *Ordinance* that proceedeth from so Di-
vine an *Author*!

3. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First the *earthly signs* signifying. Secondly, the *Divine Word* sanctifying. Thirdly, the *heavenly grace* signified.

First, The *earthly signs* are ^a *Bread* and *Wine*, in number *two*, but one in use.

Secondly, The *Divine Word* is the Word of *Christ's Institution*, pronounced with *prayers* and *blessings* by a *lawful* ^b *Minister*. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatso ever he doth *promise*. The *Divine words* of blessing, do not *change* or *annihilate* the ^c *substance* of the *Bread* and *Wine* (or if their substance did not remain, it could be no Sacrament) but it changeth them in *use* and in *name*. For, that which was before but *common* *Bread* and *Wine* to nourish mens *Bodies*, is after the *blessing* destinated to a holy use, for the *feeding* of the *souls* of *Christians*. And where before they were called but *Bread* and *Wine*, they are now called by the name of those holy things which they signifie, *The Body* and *Blood* of *Christ*; the better to draw our minds from those *outward* *Elements* to the *Heavenly* *graces*, which by the *sight* of our *bodies* they represent to the *spiritual* eyes of our *faith*. Neither did

Christ

a Cor. 11. 23
&c.

Prov. 9. 5.

b Heb. 5. 4.

Num. 6. 40.

1 Cor. 10. 16

Eucharistia

Sacramen-

tum non de

aliorum ma-

nu quam

prudenti-

umsumus

Terr. l. de

Coron. c. 3.

c Qui est a

terra panis

percipiens

vocationem

domini, non

jam commu-

nis panis est,

sed Eucha-

ristia, ex dua-

bus rebus

constans,

terrena &

caelesti. ir. 11.

4. cap. 30.

Per sacra-

mentum cor-

poris & sau-

guinis Do-

mini divina

efficimur

confortes na-

tura & ta-

men essenon

desinit sub-

stantia vel

natura panis

& vini, Ge-

ladius con-

tra Eutyc.

Christus.
visibilia
symbola,
corporis &
sanguinis
appellati-
one hono-
ravit, non
naturam
mutans,
sed grati-
am natura
adjiciens.
Theodo-
ret. Dia-
log. 1.

^a 1 Cora.
10. 16.

^b 1 Cor.
11. 26.

^c Acts 3 21

^d Acts 1. 11

Heb. 8. 2

^e Mat. 24.

17, 18.

Christ direct these words, *This is my Body, This is my Blood*, to the Bread and Wine, but to his Disciples, as appeareth by the words going before *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramental Metonymy. And Mark noteth plainly that the words, *This is my Blood*, &c. were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, Mark 14. 23, 24. And afterwards in respect of the natural substance thereof he calleth that the *fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*, verse 15. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us to eat not *simply his Body*, but his *Body as it was then broken*, and his *Blood shed*; which St. Paul expounds to be but the *communion of Christs Body*, and the *communion of his Blood*; that is an effectual pledge that we are *partakers of Christ*, and of all the *merits of his Body and Blood*. And by the frequent use of this Communion, Paul will have us to ^b *make a shew of the Lords death till he come* ^c *from Heaven*, and till we, as ^d *Eagles, shall be caught up into the* ^e *air to meet him who is the blessed carcass and life of our souls*.

Thirdly, The *Spiritual graces* are likewise two; the *Body of Christ*, as it was
with

with the feeling of Gods anger due to us, crucified : and his Blood (as it was in the like sort) *shed for the remission of our sins.* They are also in number two, but in use one, viz. *whole Christ*, with all his benefits offered to all, and given indeed to the faithful. These are the three integral parts of this blessed Sacrament, the Sign, the Word, and the Grace. The Sign without this Word, or this Word without the Sign can do nothing : and both conjoynd are unprofitable without the Grace signified : but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the Spiritual Grace, as Judas, who (as Austin saith) received ^a the bread of the Lord, but not the bread which was the Lord. Some receive the spiritual grace without the outward sign, as the Saint-Thief on the Cross ; and innumerable of the faithful, who dying desire it, but cannot receive it through some external impediments ; but the worthy receivers to their comforts receive both in the Lords Supper.

Christ chose Bread and Wine (rather than any other Elements) to be the outward signs in this blessed Sacrament ; first, because they are easie for all sorts to attain unto ; secondly, to teach us, that as mans temporal life is chiefly nourished by ^b bread, and cherished by wine ; so are our souls by his body and blood sustained and quickened unto eternal life. Christ ap-

pointed

^a Panem Domini, non panem Domini um Aug.

^b David calls bread the strength of mans heart, Psal. 104 15.

Isa. The stay of Bread, Cap. 3. 1. Ezekiel The staff of Bread, Cap. 4. 16. Homer.

μυελος ανθρωπου.

pointed Wine with the Bread to be the outward signs in this Sacrament, to teach us first, that as the perfect nourishment of mans body consisteth both of meat and drink, so Christ is unto our souls, not in part but in perfection, both salvation and nourishment: secondly, that by seeing the Sacramental Wine apart for the Bread, we should remember how all his precious blood was spilt out of his blessed body for the remission of our sins. The outward signs the Pastor giveth in the Church, and thou dost eat with the mouth of thy Body: the spiritual grace Christ reacheth from heaven, and thou must eat it with the mouth of thy Faith.

3. Of the end for which this holy Sacrament was ordained.

The excellent and admirable Ends or Fruits, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lords Supper.

1. To keep Christians in a continual remembrance of that propitiatory sacrifice which Christ once for all offered by his death upon the Cross, to reconcile us unto God. Do this (saith Christ) in remembrance of me; And (saith the Apostle) ^b As oft as ye shall eat this bread, and drink this cup, ye do shew the Lords death till he come. And he saith that (by this Sacrament, and the preaching of the Word) ^c Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them: for the whole action repre-

^a Mat. 26.
26.

^b 1 Cor.
11. 26.

Luk. 22. 19

^c Gal. 3. 1.

Heb. 9. 26.

& 10. 29.

& 1. 3.

representeth Christs death : the breaking of the *bread blessed*, the *crucifying of his blessed body*, and the *pouring forth of the sanctified Wine*, the *shedding of his holy Blood*. Christ was ^d once in himself *really offered* : but as oft as the Sacrament is celebrated, so oft is he *spiritually offered* by the faithful.

Hence the *Lords Supper* is called a *propitiatory Sacrifice*, not properly, or really, but ^a figuratively, because it is a *memorial* of that *propitiatory Sacrifice* which *Christ* offered upon the Cross. And to distinguish it from that real Sacrifice ; the Fathers call it the ^e *unbloody Sacrifice*. It is also called the *Eucharist*, because that the *Church* in this action offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption, effected by the true and *only expiatory Sacrifice* of *Christ* upon the Cross. If the sight of *Moabs King*, sacrificing on his walls his own Son, to move his God to rescue him, 2 *Kings* 3 27. moved the assailing Kings to such pity, that they ceased the assault, and raised their siege ; how should the spiritual fight of *God the Father*, sacrificing on the Cross *his only begotten Son*, to save thy soul, move thee to love *God the Redeemer*, and to leave sin

d Heb. 9. 26. & 10. 12. & 1. 3.

Quotidie nobis Christus crucifigitur. Aug. in Psal. 95. a metonymias.

e Incruentum sacrificium.

If it be unbloody, because it is void of blood, then it is not Christs natural body : If because it is offered without shedding of blood, then it is not available for the remission of sins.

Heb. 9. 22. Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide &

charitate, sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 10. Cum frangitur hostia dum sanguis de calice in ore fidelium funditur, quid aliud quam Domini corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur : Can. dict. 2. de consec. cum frangitur 37.

that

that could not in justice be expiated by any meaner ransom.

Of the second end of the Lords Supper.

Rom. 4. 11

Mat. 26.

28.

Cor. 11. 25

Judg. 13.

23.

2. To confirm our Faith; for God by this Sacrament doth *signifie* and *seal* unto us from Heaven, that according to the *promise* and *new Covenant* which he hath made in Christ, he will truly receive unto his grace and mercy all *penitent Believers*, who duely receive this holy Sacrament; and that for the *merits of the death and passion of Christ*, he will as verily forgive them all their sins, as they are made *partakers* of this Sacrament. In this respect the holy Sacrament is called, *The seal of the new Covenant and remission of sins*. In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with *Samsons Mother*: *If the Lord would kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these*.

1 Cor. 10.

16.

John 14.

16, 23.

1 Cor. 6.

17.

κόλλησις.

Eph. 3. 17.

κατόικη-

σις.

Joh. 15. 5.

Eph. 6.

σύσσωμα

Of the third end of the Lords Supper.

3. To be a Pledge and Symbol of the most near and effectual Communion which Christians have with Christ: *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* that is, a most effectual sign, and pledge of our Communion with Christ? This Union is called *abiding in us*, *joyning to the Lord, dwelling in*

our

our hearts; and set forth in the holy Scriptures by divers *similies*. First, of the *Vine*, and branches. Secondly, of the *head*, and *body*: Thirdly, of the *Foundation*, and *Building*. Fourthly, of *one loaf* consisted of many grains. Fifthly, of the *matrimonial Union* betwixt man and wife, and such like. And it is threefold betwixt Christ and Christians. The first is *Natural*, betwixt our *humane nature*, and *Christ's Divine Nature*, in the person of the Word. The second is *Mystical*, betwixt our persons absent from the Lord, and the person of Christ God and *Man*, into one *Mystical* body. The third is *Celestial*, betwixt our persons present with the Lord, and the person of Christ in a *body glorified*: these three conjunctions depend each upon other. For had not our nature been first *Hypostatically* united to the nature of God in the Second person, we could never have been united to Christ in a *Mystical* Body. And if we be not in this life (though absent) united to Christ in a *Mystical* Union, we shall never have communion of glory with him in his *heavenly presence*. The *Mystical* Union (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ, apprehending us: and by our *faith* (stirred up by the same *Spirit*) apprehending Christ again. Both which S. Paul doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he

Eph. 2. 15.
Col. 1. 18.
Rom. 12.
4, 5.
Eph. 3. 19.
20.
1 Cor. 10.
17.
Eph. 5. 31.
32.
Apo. 22. 2.

Phil. 3. 12.

he fall away that holdeth, and is so firmly holden? This union he shall best understand in his *mind*, who doth most feel it in his heart. But of all other times, this union is best felt, and most confirmed, *when we duely receive the Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *desire of our souls* drawn by *Faith* and the *Holy Ghost*, as by the *cords of Love*, nearer and nearer to his Holiness.

From this *Communion with Christ*, there follow to the faithful many unspeakable benefits.

As first, Christ took by *imputation* all their sins and guiltiness upon him, to satisfy *Gods justice* for them; and he freely gives by *imputation* unto us all his righteousness in this life, and all his right unto eternal life, when this is ended: and counteth all the *good or ill* that is done unto us, as done unto his own person.

Secondly, There floweth from *Christs nature* into our nature, united to him, the lively *Spirit* and *breath of grace*, which reneweth us to a spiritual life, and so sanctifieth our *minds, wills, and affections*, that we daily grow more and more conformable to the *Image of Christ*.

Thirdly, He bestowed upon them all *saving grace*, necessary to attain eternal life, as the *sense of Gods love*, the *assurance of our election*, with *regeneration, justification*, and *grace to do good works*; till we

come

2 Cor. 15.

I.

Rom. 4. 2.

5.

1 Pet. 2. 4.

Phil. 3. 9.

Mat. 25.

35.

Acts. 9. 4.

Mat. 25.

45.

Zach. 2. 8.

Eph. 4. 23.

24.

Rom 8. 29

2 Cor. 3.

18.

Joh. 15. 5.

& 1. 10.

come to live with him in his Heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs body, and to beware of all *uncleaness* and *filthines*, knowing that they live in Christ, or rather that *Christ liveth in them*. From this union with Christ (sealed unto us by the *Lords Supper*) Saint Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

Lastly, From the former communion twixt *Christ* and *Christians*, there flows another communion twixt *Christians* among themselves. Which is also lively represented by the Sacrament of the *Lords Supper*, in that the whole Church being many, do all communicate of one bread, in that holy action: *We being many, are one bread and one body*, for we are all partakers of that one bread; that as the bread which we eat in the Sacrament, is but one though it be confected of many grains: so all the faithful, though they be many, yet are they but *one mystical body*, under one head, which is Christ. Our Saviour prayed five times in that prayer which he made after his last Supper, that his Disciples might be one, to teach us at once, how much this *Unity* pleased him. This Union betwixt the faithful, is so ample, that no distance of place can part; so strong, that death cannot dissolve it; so durable, that time cannot wear it out; so

2 Cor. 8. 1,
4. 6, 7, 19.

1 Cor. 10.
17.

Joh. 17. 11
21, 22, 23,
26

1 Cor. 4. 13

Eph. 4. 5.

^a Rom. 5. 5.^b Tit. 3. 5.

Eph. 4. 5.

^c 1 Cor. 10.

17. & 11.

33.

^d Cor. 1.

18. & 22.

^e Acts 4.

32.

so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of Souls is termed the *Communion of Saints*, which Christ effecteth by six special means. First, by governing them all by one and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his own ^a love into all their hearts. Fourthly, by ^b regenerating them all by one and the same *Baptism*. Fifthly, by ^c nourishing them all with one and the same *spiritual Food*. Sixthly, by being one ^d quickning head of that one body of his Church, which he reconciled to God in the *body of his flesh*. Hence it was, that the multitude of believers ^e in the *primitive Church*, were of one heart, and one soul, in truth, affection, and compassion. And this should teach Christians to love one another; seeing they are all members of the same *holy* and mystical Body whereof *Christ* is Head. And therefore they should have all a *Christian sympathy* and *fellow feeling*, to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

Of the fourth end of the Lords Supper.

4. To feed the souls of the Faithful in the assured hope of life everlasting. For this Sacrament is a sign, and pledge unto as many as shall receive the same according to Christs institution, that he will according

according to his promise, by the virtue of his *crucified* body and blood, as verily feed our souls to life eternal, as our Bodies are by Bread and Wine, nourished in this temporal life. And to this end Christ in the action of the Sacrament ^a *really giveth* his very Body and Blood to every faithful receiver. Therefore the Sacrament is called the *Communion of the body and blood of the Lord*. And ^b communication is not of things *absent*, but *present*: neither were it the *Lords Supper*, if the *Lords body and blood* were not there. Christ is verily present in the Sacrament by a *double Union*: whereof the first is spiritual, 'twixt *Christ* and the *worthy Receiver*; the second is *Sacramental*, 'twixt the *Body and Blood* of Christ, and the *outward signs* in the Sacrament. The former is wrought by means that the *same holy Spirit* dwelling in *Christ* and in the *Faithful*, ^c incorporateth the faithful as members unto Christ their head, and so maketh them one with Christ, and partakers of *all the Graces, Holiness, and eternal Glory*, which is in him, as sure, and as verily as they hear the *words of the promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is that the will of Christ is a true Christians

a Audio quid verba sonant, neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsū in quo passus est, ac resurrexit.

Concludo realiter hoc est verè nobis in cœna dati Christi corpus ut sit animis nostris in cibum salutarem, Calvin. in Com.

2 Cor. 11. 25.

1 Cor. 10. 16.

b Quod se nobis communicat, id sit arcana spiritus sancti virtute, quæ res locorum distantia se

junctas, ac procul distitas non modo aggregare, sed comunare in unum potest. Calv. 1 Cor. 11. 25. c Hæc (sc. in Corpus & sanguinis Domini) accepta atque id efficiunt, ut & nos in Christo & Christus in nobis sit. Hill. lib. 8. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas. B. Agnetidi. apud Amb. will

a Corpus non adest
 leum pane
 & *μα*, id est
 simul loco
 sed *ομα*, id
 est simul
 tempore.
 b Quum cœ-
 na cœlestis
 sit actio, mi-
 nime absur-
 dum est,
 Christum in
 cœlo ma-
 nentem à
 nobis recipi
 Cal. in 1.
 Cor. 11. 5.
 c Fidem mit-
 te in cœlum
 & eum in
 terris tan-
 quam præ-
 sentem te-
 nuisti. Aug.
 Ep. 3. ad
 Vol. Fidem
 quum dico,
 non intelli-
 go quam li-
 bet opinio-
 nem, sed fi-
 duciamque,

will, and the Christians *life is Christ who lived in him*, Galat. 2. 20. If you look to the things that are united, this Union is *essential*; if to the truth of this Union, it is *real*; if to the *manner* how it is wrought, it is *spiritual*. It is not our faith that makes the Body and Blood of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but revive, and apply unto our souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical* or *Legal*, but a *Spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly graces, which are the *Body* and *Blood of Christ*, in the act of receiving: as if by a *mutual relation* they were but one, and the same thing. Hence it is, that in the same ^a instant of time that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord* he eateth also with the mouth of his Faith, the very *Body* and *Blood of Christ*. Not that ^b Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament lifts up his mind unto Christ; not by any *local mutation*, but by a devout affection: so that in the holy ^c *contemplation of faith*, he is

quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod nequam cernis, spirituale esse tibi alimentum vimque ex Christi carne vivificam in nos per spiritum diffundi, Cal. ibid.

at that present *with Christ, and Christ with him.* And thus believing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his Soul unto God, his Soul is hereby *more effectually fed in the assurance of eternal life,* than *Bread and Wine* can nourish his body to his *temporal life.* There must be therefore of necessity in the *Sacrament,* both the outward signs to be *visibly seen with the eyes of the body;* and the *Body and Blood of Christ,* to be *spiritually discerned with the eye of Faith.*

But the form, how the Holy Ghost makes the *Body of Christ,* being absent from us in place, to be present with us by our union, *S. Paul terms a great mystery,* such as our understanding cannot *worthily* comprehend. The *Sacramental Bread and Wine* therefore are not *bare signifying signs,* but such as wherewith Christ doth indeed *exhibit* and give to every worthy *Receiver* ^a not only his divine vertue and efficacy, but also his very *Body and Blood* as verily as he gave to his Disciples, the *Holy Ghost,* by the sign of his *sacred breath:* or health to the diseased, by the *Word of his mouth,* or touch of his *hand or garment:* And the apprehension by *Faith* is more forcible than the exquisitest comprehension by sense or reason. To conclude this point, this holy *Sacrament* is that blessed *Bread,* which being eaten, opened the eyes of the ^b *Emanuelites,* that they knew

P

Christ.

Eph. 5. 21.

a Ego tunc
nos demum
participare
Christi bona
agnosco; post
quam Chri-
stum ipsum
obtinemus.
Obtinetur
non tantum
quum pro
nobis factum
fuisse victimam credi-
mus, sed dum
in nobis ha-
bitat, dum
ejus sumus
membra ex
carne ejus,
dum in u-
nam deniq-
substantiam
(ut ita lo-
quor) cum
ipso coalesci-
mus.

b Calv. ibid.
Luke 24.
30, 31.

^a 1 Cor.

12. 13

^b 1 Sam.

14. 27.

Judg. 7. 13

1 King. 18

97.

Psal. 78. 24

25.

Numb. 16.

35.

Joh. 6. 32,

48, 35, 30.

Joh. 6. 51.

68.

1 John 6.

34.

^c John 5.

25.

Rom. 6. 4,

5, 12.

^d Apoc. 20

6.

^e Hinc apud priscos Sacramentum baptismi appellabant Salus; Sacramen-

tum vero Domini corporis Vita. Aug. lib. 1. de peccatorum meritis. Cap. 12.

Christ. This is that *Lordly Cup*, by which ^a *we are all made to drink into one Spirit.* This is that *rock flowing with* ^b *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the *Mouth of Faith.* This is the *Barly-loaf*, which tumbling from above, strikes down the tents of the *Midianites* of infernal darkness. *Elias Angelical Cake* and *Water* preserved him forty days in *Horeb*; and *Manna*, (*Angels food*) fed the *Israelites* forty years in the *Wilderness*; but this is that true Bread of Life, and Heavenly Manna, which if we shall duly eat, will nourish our souls for ever unto life eternal. How should then our Souls make unto *Christ* that request from spiritual desire, which the *Caper-naites* did from a carnal motion? *Lord ever more give us this bread.*

The fifth end of the Lords Supper.

5. To be an assured pledge unto us of our resurrection. The resurrection of a Christian is twofold. First, The ^c spiritual Resurrection of our souls in this life, from the death of sin, called the first Resurrection; because that by the *Trumpet voice of Christ*, in the preaching of the Gospel, we are raised from the death of sin to the life of grace, *Blessed* ^d *and holy is he* (saith *St. John*) *who hath part in the first Resurrection*; for on such the second death hath no power; The *Lords* ^e *Supper* is both a means and a pledge unto us of

this

this spiritual and first resurrection. *He that eateth me, even he shall live by me.* And then are we fit guests to sit at the Table with Christ, when like *Lazarus* we are raised from the death of sin to newness of life.

The truth of this first resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth with *Samuel, Here I am, Speak Lord, for thy servant heareth.* And with *David, O God, my heart is ready.* And with *Paul, Lord, what wilt thou have me to do?* Then surely thou art raised from the death of sin, and hast thy part in the *first resurrection*; but if thou remainest ignorant of the true ground of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn as it were against thy will to do the works of Piety, &c. then surely thou hast but *a name that thou livest, but thou art dead*, as Christ told the Angel of the Church of *Sardis*; and thy soul is but as Salt to keep thy body from stinking:

Secondly, The corporal resurrection of our bodies at the last day, which is caled the *second resurrection*, which freeth us from the first death. *He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth, and sealeth unto us that *Christ died, and rose again for*

^a Joh. 6.
57.
Joh. 17.2.

1 Sam. 3.
10:
Psal. 108.1
Acts 9.9.

Apoc. 3.1.

Joh. 6.54.

a Hinc panis
& vinum à
veteribus
nominantur
symbola re-
surrectionis,
Con. Nicen.
John 6. 5.
Caro Christi
non in sese
sed in verbo
ipsi hyposta-
tice unito
vivifica est.
Cyr. in
Joh. 10. 13.
Et quia est
propriacaro
verbi cuncta
vivificantis.
Synod. Eph.
Directa fide
ad Reginas
vivificat ra-
tione meriti
obedientia.
quia Christi
caro pro
credentibus
oblata fuit
in sacrifici-
um. 1. Rati-
one copula-
tionis no-

strum cum Christo, qui non possumus ad Deum vitæ forem per-
tingere nisi carne illa Christi mediante, & quatenus carni illi
quali membri sumus insiti caro non prodest, Joh. 6. 6. b Carnalis
opinio non conveniens cum mysterio manducationis carnis
Christi. c Quomodo negat carnem capace[m] esse resurrectionis
quæ sanguine & corpore Christi nutritur? Iren. lib 4. c. 34. Isa.
26. 9. 20. d Christi resurrectio in qua nostra emititur communis
resurrectionis, Fidei jussor est. Theod. e Mortuum esse Christum
etiam Pagani credunt, resurrexisse vero propria Fidei est Chris-
tianorum. Aug. 1. 10. Cont. Faust. c. 19. Tota fiducia Christiano-
rum est resurrectio mortuorum. Ter. 1. 5. de resur. carn.

us, and that his ^a flesh quickeneth and non-
risheth us unto eternal life, and that there-
fore our bodies shall surely be raised to
eternal life at the last day. For seeing our
head is risen, all the members of the body
shal likewise surely rise again. For how can
those bodies which (being the *weapons of*
Righteousness, Rom. 16. 13. *Temples of the*
holy Ghost, 1 Cor 6. 19. & *Members of Christ*)
have bin ^b fed and nourished with the Bo-
dy and Blood of the *Lord of life*, but be rai-
sed up again at the last day? and this is the
cause that the bodies of the Saints, being
dead, are so reverently buried and laid to
sleep in the Lord; and their burial places
are termed the ^c *beds & dormitories* of the
Saints. The reprobates shall arise at the
last day, but by the Almighty power of
Christ, as he is Judge, bringing them as
malefactors out of the Gaol, to receive
their sentence & deserved execution; but
the Elect shall arise by vertue of *Christs*
Resurrection, and of the Communion
which they have with him, as with their
Head: and his Resurrection is the ^d *cause*
and *assurance of ours*. The *Resurrection* of
Christ is the Christians peculiar faith:

the Resurrection of the dead is the child of Gods chiefest confidence. Therefore Christians in the primitive Church were wont to salute one another in the morning with these Phrases, ^a *The Lord is risen* and the other would answer, *True, the Lord is risen indeed.*

^a Κυρις ἀνέστη ὁ γ-
δὲς ἀνέστη.

The sixth end of the Lords Supper.

6. To seal unto us the assurance of everlasting life Oh, what more wished, or beloved than life? Or what do all men naturally more either fear or abhor, than death? Yet is this first death nothing, if it be compared to the second death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eat of this Bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.* He therefore who duely eateth of this holy Sacrament, may truly say, not only *Credo vitam aeternam*, I believe life everlasting, but also *Edam vitam aeternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the *Paradise of the Church*; and whereof he hath promised to give every one that overcometh to eat. And this tree of life by infinite degrees, excelleth the tree of life that grew in the *Paradise of*

Omnium
terribili-
um terri-
bilissimum
mors. A-
rist.

Joh. 6. 51.

²
Apoc. 2. 7.

Apoc. 22.

Milites Sa-
cramento
erant jura-
ti & ob-
stricti ad
præstan-
dum soli-
tam impe-
ratori fi-
delitatem
& obedi-
entiam.

Eden : for that had his root in the *Earth*, this from *Heaven* ; that gave but life to the *body*, this to the *soul* ; that did but preserve the life of the *living*, this restor-eth life to the *dead*. The *leaves of this tree* healeth the Nations of believers, and yet yields every month a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament ! at least once every month, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh end of the Lords
Supper.*

7. To bind all Christians, as it were by an oath of fidelity, to serve the only true God ; and to admit no other propitiatory sacrifice of sins, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifice of the Law, and effected eternal redemption, and righteousness for all believers : And so to remain for ever a publick mark of profession to distinguish Christians from all Sects and false Religions. And seeing that in the *Mass* there's a strange Christ adored, not he that was born of the *Virgin Mary*, but one that is made of a wafer cake ; and that the offering up of this *Breaden-God* is thrust upon the Church as a propitiatory sacrifice for the quick and the dead : all true Christians upon the danger of wilful perjury before the

the Lord chief Justice of heaven and earth, are to detest the Mass, as the Idol of indignation, which is most derogatory to the all-sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper we all swear, that all *real sacrifices* are ended by our Lords death; and that his Body and Blood once crucified and shed, is the perpetual food and nourishment of our souls.

2. *How to consider thine own unworthiness*

A Man shall best perceive his own unworthiness, by examining his life according to the ten Commandments of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandments: remembering that without repentance and Gods mercy in Christ, the curse of God (containing all the miseries of this life, and everlasting torments in Hell-fire, when this is ended) is due to the breach of the least of Gods Commandments. And having taken a due survey both of thy sins, and miseries, retire to some secret place; and there putting thy self in the sight of the Judge, as a guilty Malefactor standing at the bar to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fist, and bedewing thy cheeks with thy tears, confess thy sins, and

Deut. 27.

26.

Galat. 3.

10.

humbly ask him mercy and forgiveness, in these, or the like words.

An humble Confession of sins, to be made unto God before the receiving of the Holy Communion..

Luke 15.
21.
The first
Command
ment.
Deut. 6.5.
Mat. 12.
37, 38.
Lev. 19. 14
Psal. 22.
5, 6.
Rev. 38. 1.
The se-
cond Com-
mand-
ment.
Deut. 12.
33.
Mat. 19. 9.
Gal. 3. 1.
The third
Command
ment.
Phil. 1. 10
Eccl. 1. 17
1 King. 19.
10.
Jer. 5. 20.

O God and Heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed *against Heaven and against thee*, I am ashamed of myself, and confusion seems to cover my face as a veil; for, which of thy *Commandments* have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so entirely cleaved unto thy Majesty, as to *vain and earthly* things. I have not feared thy Judgements, to deter me from my sins, nor trusted to thy *promises*, to keep me from doubting of my *temporal*, or from the despairing of mine *eternal* state. I have made the rule of thy divine worship to be what my *mind thought fit*, not what thy *Word prescribed*; finding my heart more prone to remember my blessed *Salvation* in a *painted picture* of mans device, rather than to behold him *crucified* in his *Word and Sacraments*, after his own Ordinance. Where I should never use thy *Name* (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy worship without due *preparation and zeal*. I have blasphemously abused thy holy
Name

Name to rash and customary oaths, yea, I have used oaths by thy Sacred Name, as false covers of my filthy sins. And I have been present at thy service oft times more for Ceremony then *Conscience*, and to please men more than to please thee, my gracious God.

Where I should sanctifie thy *Sabbath-day*, by being present at the publick exercises of the Church, and by meditating privately on the *Word and Works of God*, and by visiting the *sick* and relieving of my *poor brethren*; alas, I have thought those holy Exercises a *burthen*; because they hinder my vain sports; yea, I have spent many of thy *Sabbaths* in my own prophane pleasures, without being present at any part of thy divine worship.

When I should have given all due reverence to my *Natural, Ecclesiastical, and Politick Parents*, I have not shewed that measure of duty and affection to my Parents, which their care and kindness have deserved. I have not had thy *Ministers* in such singular love for their works sake as I ought; but I have taunted at their zeal, and hated them because they reprov'd me justly. And I have carried my self contemptuously against thy *Magistrates and Ministers*, though I knew that it is thine Ordinance that I should be obedient unto them.

Where I should be *slow to wrath*, and *ready to forgive offences*, and not suffer the *Sun to go down upon my wrath*, but to do

Here confess thy rash and false swearing.

The fourth Commandment, Acts 20. 7.

1 Cor. 16. 2. Here confess thy travelling on the Sabbath; & thy leaving the holy exercise to go sporting or feasting.

The fifth Commandment, Thes. 6. 13. Gal. 4. 11. Here confess thy disobedience to thy Parents, Ministers, Magistrates Masters, or Tutors.

The sixth Commandment.

a Prov. 10. b Eph. 4. 12. Mat. 3. 9.

Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly.

The seventh Commandment.

1 Theſ. 1. 3. &c.

Rom. 6. 13.

Here confess unto God thy secret pollutions, fornications or adultery, if Satan hath so far prevailed over thee.

The eighth Commandment.

Eph. 4. 23.

Lu. 6. 34, 35.

Lev. 25. 35.

Here confess if thou hast secretly stolen, or openly robbed any thing, or haſt detain-

ed from any fatherless child that which is his by right. good for evil, loving my very enemy for thy sake: I, alas, for one sorry word have burst out in open rage; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy Supper.

Where I should keep my mind from all filthy lusts, and my body from all uncleanness: O Lord, I have defiled both, and made my heart a *Cage* of all impure thoughts, and my mind a very *ſlye* of the unclean Spirit. Yea the *remedy* which thou (Lord) haſt ordained for incontinency could not contain me within the bounds of chastity; for doting on *beauty* whose ground is but *dust*, Satan hath bewitched my flesh to lust after *ſtrange* flesh.

Where I should have lived in *uprightness*, giving every man his due, being contented with mine own estate, and living conscionably in my lawful calling, should be ready (according to my ability) to send and give unto the poor: O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other indirect dealings, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians; yea, I have received and suffered Christ, where I was trusted, many a time in his *poor members* to stand hungry, cold, and naked at my door; and hungry, cold, and naked to go away succourless,

ed from any fatherless child that which is his by right.

as he came and when the leanness of his cheeks pleaded pity, the hardness of my heart would shew no compassion.

When I should have made conscience to *Speak the truth in simplicity* without any falshood, *prudently* judging aright, and *charitably* construing all things in the best part, and should have defended the good name and credit of my neighbour; alas (vile wretch that I am!) I have belied and slandered my fellow brother; and as soon as I heard an ill report, I made my tongue the instrument of the devil, to blazon that abroad unto others, before I knew the truth of it my self; I was so far from speaking a good word in defence of his good name, that it tickled my heart in secret to hear one that I envied to be taken with such a blemish; though I knew that otherwise the graces of God shined in him in abundant measure. I made *jests of officious*, and *advantage of pernicious* lies, herein shewing my self a right *Cretian*, rather than an upright *Christian*.

And lastly, (O Lord) where I should have rested fully contented with that *portion* which thy Majesty thought meetest to bestow upon me in this pilgrimage, and rejoiced in others good as in mine own; alas, my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours land: yea, secretly wishing such a man dead, that I might have his *living* or *office*, coveting rather

The ninth Commandment.

Zach. 8. 19

Mat. 10. 16

1 Cor. 11. 7

Mat. 1. 18,

19.

Psa. 50. 20

Psal. 50. 3.

Here confess if thou hast belied or slandered thy neighbour or not spoken the truth to clear his innocency when thou wast called thereunto.

Tit. 1. 12.

The tenth Commandment.

Heb. 13. 5.

1 Tim. 6. 6.

Phil 4. 11.

12.

rather those things which thou hast bestowed on another, than been thankful for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments from the *first* to the *last*, from the *greatest* to the *least*; and here I stand guilty before thy judgment seat, of all the breaches of all thy laws, and therefore liable to thy *curse*, and to all the miseries that justice can pour forth upon so *curst* a creature. And whither shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves: shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord, for that were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to the *Throne of Grace*, where mercy reigns, to pardon *abounding* sins, and out of the depth of my *miseries*, I will cry with *David* for the *depth* of thy *mercies*. Though thou shouldest kill me with *afflictions*, yet will I (like *Job*) put my trust in thee. Though thou shouldest drown me in the in Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy mercy, that I will be taken up dead clasping her with both my hands. And though thou shouldest cast me into the *bowels of Hell*, as *Jonas* into the belly of the *Whale*: yet from thence would I cry

Heb. 4.

Psa. 130. 1.

Job 13. 12.

Jona 2. 2.

cry unto thee; O God the Father of heaven, O Jesus Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons and one eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine only begotten Son to die for my sins, that by his death I might be reconciled to thy Majesty; O reject not now my penitent Soul, who being displeased with her self for sin, desireth to returne to serve, and please thee in newness of life; and reach from heaven thy helping hand to save me thy poor servant, who am like (*Peter*) ready to sink in the Sea of my sins and misery. Wash away the Multitude of my sins, with the merits of that Blood, which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood; O Lord, I beseech thee, let thy holy Spirit, by the Sacrament seal unto my soul, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curse and judgments which my sins have deserved, may never have power either to confound me in this life: or to condemn me in the world which is to come. For my stedfast faith is, that thou hast dyed for my sins, and risen againe for my justification. This I believe, *Rom. 4.*
ult.
 Lord help mine unbelief. Work in me
 likewise

likewise, I beseech thee, an *unfeigned* Repentance, that I may heartily *bewail* my former sins, and *loath* them, and serve thee henceforth in *newness of life*, and greater measure of *holy devotion*; and let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a *sinner*. And grant, Lord, that having received these seals and pledges of my *Communion* with thee; thou mayest henceforth so dwell by thy *Spirit* in me, and I so live by *Faith* in thee, that I may carefully walk all the days of my life in *godliness* and *piety* towards thee; & in *Christian love* and *charity* towards all my Neighbours: that living in thy *fear*, I may dye in thy *favour*, and after *death* be made partaker of *eternal life*, through Jesus Christ, my Lord and only Saviour, *Amen*.

3. *Of the means whereby thou mayest become a worthy receiver.*

THESE means are duties of two sorts; the former respecting God; the latter our Neighbour. Those which respect God, are three; First, *sound knowledge*; Secondly, *true Faith*; Thirdly, *unfeigned repentance*. That which respecteth our Neighbour, is but one, *sincere charity*.

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Sound Knowledge, is a *sanctified understanding of the first Principles of Religion*. As first of the *Trinity of Persons in the Unity of* the

Heb. 6, 1, 2

Joh. 17 4.

1 Tim. 2. 4

2 Cor. 12.

5.

the God-head. Secondly, Of the Creation of Man, and his fall. Thirdly, Of the Curse and misery due to sin. Fourthly, Of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us. For as a house cannot be built unless the foundation be first laid; so no more can Religion stand unless it be first grounded upon the certain knowledge of Gods Word. Secondly, If we know not Gods will, we can neither believe nor do the same. For as worldly businesses cannot be done but by them who have skill therein: so without knowledge must men be much more ignorant in divine and Spiritual matters. And yet in temporal things a man may do much by the light of nature: but in religious Mysteries, the more men rely upon natural reason, the further we are from comprehending Spiritual truth. Which discovers the fearful estate of those who receive without knowledge, and the more fearful estate of those Pastors who minister unto them without Catechising.

4 Of sincere Faith, required to make a worthy Communicant.

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion (for that Devils and Reprobates have in an excellent measure, and do believe it and tremble) but a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particular

1 Cor. 2. 4
Rom. 8. 7.

Jam. 3. 19.
Heb. 4. 2.

Rom. 4. 11

Eph 3. 17.

Heb. 11. 6.

Rom. 13.

23.

lar application unto a mans soul, of all the promises of mercy which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits do belong unto him, as well as to any other. For first, if we have not the righteousness of Faith; the Sacrament seals nothing unto us, and every man in the Lords supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on earth cannot apprehend Christ in Heaven. For as he dwelleth in us by Faith, so by Faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our Consciences, that our receiving is acceptable unto God.

3. Of unfeigned repentance, requisite for a true Communicant.

Isa. 4. 7.

Ezek. 13.

11.

Acts 26.

& 3 19, 24.

Luke 1.

74, 75.

Heb. 2. 3.

14.

Tit. 1. 15.

True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days. For as he that is glutted with meat is not apt to eat bread; so he that is stuffed with sins, not fit to receive Christ: And a Conscience defiled with wilful filthiness, makes the use of all holy things unholy unto us. Our sacrificed spotless Paschever cannot be eaten with the sowre leaven of malice and wickedness, saith Paul, 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure Consciences retain the new Wine of

of Christs precious Blood, as our Saviour saith, *Mar. 2.22.* We must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others who have offended us, and after reconciliation, in outward unfeigned testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God. Secondly, Because one chief end wherefore the *Lords Supper* was ordained, is to confirm Christians love one towards another. Thirdly, No man can assure himself that his *own sins* are forgiven of God, if his heart cannot yield to forgive the *faults* of men that have offended him. Thus far of the *first sort* of duties which we are to perform before we come to the *Lords Table*, called *Preparation*.

2. *Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis Exercise of *Spiritual Meditation* consists in divers points.

First, When the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art invited by *Christ* to be a Guest at his *holy Table*, and how lovingly he

Mat. 5.23, 24.

John 13.

14, 34, 35.

Mat. 6.12,

14, 15.

and 18.35

Mat. 22.

1 Pet. 1.

Isa. 55.1, 2

Mat. 26.
26, 27, 28,
&c.

2 Sam. 19.
23.

Gen. 22. 5.

he invited thee; *Hoe, every one that thirsteth, come ye to the waters of life, &c. Come, buy Wine and Milk, without Money, and without price; eat ye that which is good, let your soul delight it self in fatness. Take ye, eat ye, This is my body which is broken for you; drink you all of this; for this is my blood which was shed for the remission of your sins.* What greater honour can be vouchsafed, than to be admitted to sit at the Lords own Table? What better fare can be afforded, than to feed on the Lords own Body and Blood? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?

Secondly, As Abraham, when he went unto the Mount, to sacrifice Isaac his Son, left his Servants beneath in the valley; so when thou comest to the spiritual Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy self how precious and venerable is the Body and Blood of the Son of God, who is the Ruler of

of Heaven and Earth; the Lord, at whose beck the Angels tremble, and by whom, both the *quick* and *dead* shall be judged at the last day, and thou among the rest; and how that it is he, who having been crucified for thy sins, offereth now to be received by Faith into thy soul. On the other side consider how sinful a *Creature* thou art; how altogether *unworthy* of so holy a *Guest*; how ill *deserving* to taste of such *sacred food*, having been *conceived* in *filthiness*, and wallowing ever since in the mire of *Iniquity*; bearing the name of a *Christian*, but doing the *works* of the *Devil*; adoring Christ with an ^a *Ave Rex* in thy mouth, but *spitting Oaths* in his face, and *crucifying* him anew with thy *graceless actions*.

^a Hail King.

Fourthly, Ponder then with what face doest thou offer to touch so holy a *Body* with such defiled hands? or to *drink* such *precious Blood* with so lewd and lying a mouth? or to lodge so blessed a *Guest* in so *unclean* a *stable*? for if the *Bethshemites* were slain for but looking irreverently into the *Ark of the Old Testament*, what Judgment mayest thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark of the New Testament*, in which *dwelleth* all the *fulness of the God-head* *bodily*.

Col. 2. 9.

If *Uzza* for but *touching* (though not without *zeal*) the *Ark of the Covenant*, was *stricken*, with *sudden death*; what *stroke*

2 Sam. 6. 7

stroke of Divine judgment mayst thou not fear, that so rudely, with unclean hands, dost presume to handle the Ark of the eternal Testament, wherein are hid all the treasures of wisdom and knowledge?

Mat. 3. 11.

If *John Baptist* (the holiest man that was born of a woman) thought himself *unworthy* to bear his shoes; O Lord, how *unworthy* is such a *prophane wretch*, as thou art, to eat his *holy Flesh*, and to drink his *precious Blood*?

If the blessed Apostle *Saint Peter*, seeing but a *glimpse* of Christs Almighty *Power*, thought himself *unworthy* to stand in the same *Boat* with him; how *unworthy* art thou to sit with Christ at the same *Table* where thou mayst behold the *infiniteness* of his *Grace* and *Mercy* displayed?

Mat. 8. 8.

If the *Centurion* thought that the *roof* of his house was not worthy to harbour so divine a Guest; what room can there be fit under thy *ribs*, for Christs holiness to dwell in?

If the *Blood issued* sick woman feared to touch the *hem* of his *Garment*, how shouldst thou tremble to eat his *flesh*, and to drink his *all healing blood*?

Yet if thou comest *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins past affright thee; for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy soul, that

that all thy sins and the *Judgments* due unto them, are fully *pardoned*, and clean washed away by the *blood of Christ*. For, this Sacrament was not ordained for them who are *perfect*, but to help *penitent sinners* unto *perfection*. Christ came not to call the *righteous*, but *sinners* to *repentance*. And he saith, that *the whole* need not a *Physician*, but *those that are sick*. Those hath Christ called; and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth that not one sinner who came to Christ for *mercy*, went ever away without his errand. Bathe thou likewise thy sick soul in this *Fountain of Christs blood*, and doubtless according to his promise, *Zach. 13. 1.* thou shalt be healed of all thy *sins* and *uncleanness*. Not *sinners* therefore, but they who are *unwilling* to repent of their sins, are debarred this Sacrament.

Fifthly, Meditate, That Christ left this Sacrament unto us as the *chief* token and *pledge* of his *love*, not when we would have made him King, *John 6. 16.* (which might have seemed a requital of kindness) but when *Judas* and the High Priests were conspiring his *death* (therefore wholly of his meer favour.) When *Nathan* would shew *David* how entirely the poor man loved his *sheep* that was kill'd by the rich man, he gave her (saith he) to eat of his own morsels, and of his own cup to drink, *2 Sam 12. 3.* and must not then the love of Christ to his Church be un-

speak-

Mat. 9. 12,
13.
Mat. 11.
28.

speakeable, when he giveth her his own Flesh to eat, and his *own blood* to drink, for her spiritual and eternal nourishment! If then there be any love in thine heart, take the *Cup of salvation* into thy hand, and pledge his love with love again, *Psal.* 116. 11.

Sixthly, When the Minister beginneth the holy Consecration of the Sacrament; then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy meditations only upon those holy Actions and Rites, which according to *Christs institution*, are used in and about the holy Sacrament; For it hath pleased God (considering our weakness) to appoint those rites as means the better to lift up our minds to the serious contemplation of his *Heavenly Graces*.

When therefore thou seest the Minister *putting apart Bread and Wine* on the *Lords Table*, and consecrating them by *Prayer*, and the rehearsal of *Christs institution*, to be a holy Sacrament of the blessed *Body and Blood of Christ*, then meditate how God the Father, of his meer love to mankind, *set apart*, and sealed his only begotten Son, to be the *Allsufficient means*, and only Mediator, to *redeem us from sin*, and to *reconcile us to his grace*, and to *bring us to his glory*.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that *Jesus Christ* the eternal Son of

of God was put to death, and his blessed soul and body (with the sence of Gods anger broken asunder for thy sins; as verily as thou now seest the holy Sacrament to be broken before thine eyes; and withal call to mind the hainousness of thy sins, and the greatness of Gods hatred against the same, seeing Gods justice could not be satisfied but by such a sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate, *that the King* (who is the Master of the Feast) *stands at the Table to see his Guests*; and looketh upon thee, whether thou hast on thee thy Wedding garment. Think also, that all the holy ^a Angels that attend upon the Elect in the Church, and ^b do desire to behold the celebration of the holy Mysteries, do observe thy reverence and behaviour. Let thy soul therefore, whilest the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

A sweet Soliloquie to be said betwixt the Consecration and receiving of the Sacrament.

IS it true indeed, that God will dwell on earth? Behold, the heaven and the heaven of heavens are not able to contain thee, how much more unable is the soul of such a sinful Cairiff as I am to receive thee?

But seeing it is thy blessed pleasure to come thus to ^c Sup with me, and to ^a dwell

Mat. 22. 11

This wedding Garment is righteousness and true holiness.

Apo. 9. 8.

Eph. 4. 24.

^a 1 Cor. 11 10.

Eph. 5. ult.

^b 1 Pet. 1.

1, 2.

1 Kings 8.

27.

^c Apoc. 3.

20.

^a John 14.
23.

^b Rom. 7.

14.

^c verse 24.

^d Mat. 9.

13.

Mat. 11.

18.

^a dwell in me ; I cannot for joy but burst out and say ; *What is Man that thou art mindful of him, and the Son of Man, that thou so regardest him ?* What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in a word, a carnal Creature, whose very soul is ^b sold unto sin, a wretched man, compassed about with ^c a body of death. Yet Lord, seeing thou ^d callest, here I come ; and seeing thou callest sinners, I have thrust my self in among the rest ; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my soul ? Thou hast cured many, but never diddest thou meet with a more miserable Patient ; for I am more leprous than Gehazi, more unclean than Magdalen, more blind in Soul than Bartimeus was in Body ; for I have lived all this while, and never seen the true light of thy word ; my Soul runs with a greater flux of sin, than was the Hemorrhoeic issue of blood ; Mephibasheth was not more lame to go, than my Soul to walk after thee in love ; Jeroboam's arm was not more withered to strike the Prophet, than my hand is maimed to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and sores ; yet Lord,

Lord, so abundant is thy *grace*, so great is thy *skill*, that if thou wilt thou canst with a *Word* forgive the *one*, and heal the *other*; and why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*; who diddest shew thy self so willing to redeem me, though it should cost thee *all thy heart blood*; and now offerest so graciously unto me the *assured pledge* of my redemption by thy *blood*? Who am I, O Lord God? and what is my merit, that thou hast bought me with so dear a price? it is meerly thy *mercy*; and I, O Lord, am not worthy the least of *all thy mercies*: much less to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercy*, that ever thou didst bestow upon those *Sons of Men* whom thou lovest. How might I in respect of mine own *unworthiness*, cry out for fear at the sight of thy *holy Sacrament*; as the *Philistins* did, when they saw the *Ark of God* come into the *Assembly*, Woe now unto me a *sinner*? but that thy *Angel* doth comfort me, as he did the woman; Fear thou not, for I know that thou seekest *Jesus which was crucified*. It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her self so much honoured at thy presence in the womb of thy *blessed Mother*, that the Babe sprang in her belly for joy; how should my

2 Sam. 7.
11.
Gen. 32.
10.

1 Sam. 5. 7

Mat. 28. 5.

Luk. I. 43.
44.

Mat. 8. 8.

Luk. 1. 28.

Apoc 3. 10

Luk. 18. 13

Luk. 19. 9.

my soul leap within me for joy, now that thou comest by thy *holy Sacraments*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself* should come thus to visit me! Indeed Lord, I confess with the faithful *Centurion*, that *I am not worthy that thou shouldst come under my roof*; and that if thou *didst but speak the word only*, my soul should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my *weakness*, to seal thy mercy unto me by thy *visible sign*, as well as by thy *visible word*, in all thankful humility my soul speaks unto thee with the *Blessed Virgin*: Behold the handmaid of the lord, be it unto me according to thy word. Knock thou, Lord, by thy word and Sacrament at the door of my heart, and I will, like the *Publican*, with both my fists knock at my breast, as fast as I can, that thou mayest enter in, and if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, ~~that~~ I may have cause with *Zachens* to acknowledge, that *this day salvation is come into mine house*. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*, but that thou mayest live in me. speak in me, walk in me: and so govern me

me by thy *Spirit*, that nothing may be pleasing unto me, but that which is acceptable unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, O *Lord Jesus*, for the merits of thy death and blood-shedding, Amen.

When the Minister bringeth towards thee the *Bread* thus blessed and broken; and offering it unto thee, bids thee *Take, Eat, &c.* then meditate that *Christ himself* cometh unto thee, and both offereth, and giveth indeed unto thy Faith, his very *Body and blood* with all the merits of his death and passion to feed thy Soul unto eternal life; as surely as the Minister offereth and giveth the outward signes that feed thy body unto this temporal life. The *Bread of the Lord* is given by the Minister, but the *Bread which is the Lord* is given by *Christ himself*.

When thou takest the Bread at the Ministers hand to eat it, then rouse up thy Soul to apprehend *Christ by Faith*, and to apply his merits to heal thy miseries; Embrace him as sweetly with thy faith in the *Sacrament*, as ever *Simeon* hugged him with his arms in his swadling clouts.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable torments, fully satisfying Gods justice for thy sins, and strive to be as verily partaker of the

Sacramentum requirit sacramentem.

* host eat
it his body
not the sig
of his body,
because this
Sacrament
was institu
ted not on
ly to signific
but also to
communi
cate the spi
ritual gra
ces that
they repre
sent, and by
the signs to
draw our
minds to
the graces
signified.
So Euthy
mius in Mat
19. Non dix
it dominus.
Hæc sunt
signa corpo
ris mei, sed
Hoc est cor
pus meum.
Oportet er
go non ad
naturam e
orum quæ
proposita
sunt aspic
re, sed ad

ipforum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem fufuri sunt, qui me crucifigunt. Sacramentum aliquod vobis commendat spiritualiter intellectum vivificabit vos. August. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution; no more do we in the reiteration of the same Supper.

Spiritual grace, as of the *Elemental* signs. For the truth is not *absent* from the *sign*, neither doth Christ deceive when he saith, *This is my Body*; But he giveth *himself* indeed to every Soul that *Spiritually* receives him by *Faith*. For as ours is the *same Supper* which Christ administred; so is the *same Christ* verily present at his own Supper, not by any *Papal* * *Transubstantiation*, but by *Sacramental Participation*, whereby he doth truly feed the faithful unto eternal life: not by *coming down* out of Heaven unto thee, but by *lifting thee up* from the Earth unto him. According to that old saying, *Sursum corda*, lift up your hearts: And *where the carcass is thither will the Eagles resort*, Mat. 24.

When thou seest the *Wine* brought unto thee *apart* from the *bread*, then remember that the *Blood of Jesus Christ* was *as* *verily* *seperated* from his body upon the Cross, *for the remission* of thy sins; and that this is the *seal of the new Covenant*, which God hath made to *forgive all the sins of all penitent sinners that believe in the merits of his blood shedding*. For the *Wine* is not a *Sacrament of Christs blood contained in his veins*; but as it was *shed out*

of his body upon the Cross for the *remission of the sins* of all that believe in him.

As thou drinkest the Wine and pourest out of the *Cup* into thy *Stomack*, meditate and believe, that by the merits of that Blood, which Christ shed upon the Cross, all thy sins are as *verily forgiven*, as thou hast now drunk this Sacramental Wine, and hast it in thy stomach. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Cross, as if like *Mary* and *John*, thou didst see him *nayled*, and his Blood running down his *blessed side* out of that *gastly wound*, which the *Spear* made in his *innocent heart*, wishing thy mouth closed to his *side*, that thou mightest receive that *precious Blood* before it fell to the *dusty earth*. And yet the *actual* drinking of that *real Blood* with thy mouth would be nothing so ** effectual*, as this *Sacramental drinking* of that blood spiritually by *Faith*.

For one of the *Souldiers* might have drank that and been still a *Reprobate*; but whosoever drinketh it *Spiritually* by *Faith* in the Sacrament, shall surely have the *Remission* of his sins, and *life everlasting*.

As thou seekest the Sacramental Wine which thou hast drunk, *warming* thy cold stomach: so endeavour to feel the *Holy Ghost* cherishing thy soul in the joyful assurance of the forgiveness of all thy sins, by the merits

* If remission of sins & eternal life had been appropriated to the drinking of the real blood, doubtless John and Mary would have made means to have drank it. But John ascribes the virtue to believing that it was shed.

• Rom. 8. 38

Heb. 7. 25.

Heb. 9. 24.

of the blood of *Christ*. And to this end God giveth to every faithful Soul, together with the *Sacramental Blood*, the *Holy Ghost* to drink. We are all made to drink into one spirit. And so lift up thy mind from the contemplation of *Christ*, as he was crucified upon the Cross, to consider how he now sits in glory at the right hand of his Father, making intercession for thee by presenting to his Father, the unvaluable merits of his death, which he once suffered for thee, to appease his justice for the sins which thou dost daily commit against Him.

I Cor. 10.

17.

Unus est panis communis notione Sacramenti, non autem necessario unus numerus.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signs*, do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of Faith, and the *Holy Ghost*, thou may'st become one with *Christ*, and *Christ* with thee; and so may'st feel thy *Communion* with *Christ* confirmed and increased daily more and more; That as it is impossible to separate the Bread and Wine digested into the blood and substance of the body; so it may be more impossible to part *Christ* from thy *Soul*, or thy soul from *Christ*.

Lastly, As the Bread of the Sacrament though consisted of many grains, yet makes but one Bread: so must thou remember that though all the faithful are many: yet are they all but one mystical Body, whereof *Christ* is Head. And there-

fore

fore thou must love every Christian as thy self, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. Of the duties which we are to perform after receiving of the holy Communion, called *Action or Practice*.

THE duty which we are to perform after the receiving of the *Lords Supper*, is called *Action or Practice*, without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: First such as we are to perform in the *Church*; or else, after that we are gone home.

Those that we are to perform in the *Church*, are either several from our own souls; or else, joyntly with the *Congregation*.

The several duties which thou must perform from thine own soul, are three; First, thou must be careful (that forasmuch as *Christ* now dwelleth in thee, therefore) to entertain him in a clean heart and with pure affections; for, the most Holy, will be holy, with the holy. For if *Joseph of Arimathea* when he had begged of *Pilate* his dead Body, to bury it, wrapped it in sweet odours, and fine Linnen, and laid it in a new Tomb; how much more shouldst thou lodge *Christ* in a new heart, and perfume his Room,

Q. 4

with

Pla. II. 16.

Sanctanon
nisi sancte
& sanctis,

Luk. 2. 46.

with the *Odoriferous Incense of Prayers*, and all pure affections? If God required *Moses* to provide a *Pot of pure Gold* to keep the *Manna* that fell in the *Wilderness*; what a pure heart shouldst thou provide to receive this *Divine Manna* that is come down from *Heaven*?

And as thou camest sorrowing like *Joseph* and *Mary*, to seek *Christ* in the *Temple*: so now having there found him in the midst of his *Word* and *Sacraments*, be careful with joy to carry him home with thee, as they did.

Luk. 15. 6.

And if the man that found but his *lost sheep*, rejoiced so much; how canst thou having found the *Saviour of the World*, but rejoyce much more?

Secondly, Thou must offer the *Sacrifice of a private thanksgiving* unto God for his inestimable grace and mercy: for as this action is common unto the *whole Church*; so is it applyed particularly to every one of the faithful in the *Church*; and for this particular mercy, every soul must joyfully offer up a particular *Sacrifice of Thanksgiving*. For if the *Wise-men* rejoiced so much when they saw the *Star* which conducted them unto *Christ*; and worshipped him so devoutly when he lay a *Babe* in the *Manger*, and offered unto him their *Gold*, *Myrrhe*, and *Frankincense*: how much more shouldest thou rejoyce now that thou hast both seen and received this *Sacrament*, which guideth thy soul unto him

him, where he sitteth at the right hand of his Father in Glory; And thither lifting up thy heart adore him, and offer up unto him the Gold of a pure faith, the Myrrhe of a mortified heart, with this or the like sweet Incense of Prayer and Thanksgiving.

*A Prayer to be said after the receiving
of the Sacrament.*

WHat shall I render unto thee, (O blessed Saviour) for all these blessings, which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce express them? Where thou mightest have made me a Beast, thou madest me a Man after thine owne Image: When by sin I had lost both thine Image, and my self, thou didst renew in me thine Image by thy Spirit, and didst redeem my Soul by thy Blood again: and now thou hast given unto me thy Seal and pledge of my Redemption. Nay, thou hast given thy self unto me, O Blessed Redeemer. O what an inestimable treasure of riches, and overflowing Fountain of Grace, hath he got who hath gained thee! No man ever touched thee by faith, but thou didst heal him by Grace: for thou art the Author of Salvation; the remedy of all evils, the medicine of the sick, the life of the quick, and the Resurrection of the dead. Seemed it a small matter unto thee to ap-

2 Kings
25. 29.

point thy holy *Angels* to attend upon so vile a Creature as I am; but that thou wouldst enter thy *self* into my Soul, there to preserve, nourish and cherish me unto life everlasting.

If the carcass of the dead Prophet could revive a dead man that touched it; how much more shall the living Body of the Lord of all Prophets, quicken the faithful in whose hearts he dwelleth? And if thou wilt raise my body at the last day out of dust, how much more wilt thou now receive my Soul which thou hast sanctified with thy Spirit, and purified with thy blood? O Lord, what could I more desire, or what couldst thou more bestow upon me, than to give me thy body for meat, thy blood for drink, and to lay down thy Soul for the price of my Redemption? Thou Lord endurest the pain, and I do reap the profit: I receive pardon, and thou didst bear the punishment. Thy tears were my bath, thy wounds my weal, and the injustice done to thee satisfied for the Judgment which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransom, by thy mercy my reward, and by thy Sacrament my nourishment. O divine food, by which the Sons of men are transformed into the Sons of God! so that mans nature dieth, and Gods nature liveth and ruleth in us. Indeed, all Creatures wondered that the Creator would be inclosed nine months in the Virgins Womb; (though

(though her womb being replenished with the *Holy Ghost*; was more *glendid* than the *Starry Firmament*:) But that thou shouldest thus humble thy self to dwell for ever in my heart, which thou found'st more unclean than a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God, that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain *Christ*? or who, though invited, would not chuse with *Mary* rather to kneel at thy Feet, than presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins: And albeit I cannot weep so many tears as may suffice to wash thy holy feet, yet Lord it is sufficient that thou hast shed blood enough to cleanse my sinful Soul. And I am fully (O Lord) assured that all the dainty fare wherewith the disdainful Pharisee entertained thee at his Table, did not so much please thee, as these Tears which penitent *Mary* poured under the Table. I would therefore wish with *Jeremy*, that my head were a fountain of tears, that seeing I can by no means yield sufficient thanks for thy love to me: yee I might by continual tears, testify my love unto thee. And though

Gen. 27.
33.

2 Chron.
17. 27.

though no man is worthy of so infinite a grace : yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour. and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins, O Lord, confirm thy favour unto thy Servant, and say of me as *Isaac* did of *Jacob*, *I have blessed him, therefore he shall be blessed :* And that I may say unto thee with *David*, *Thou O Lord hast blessed my Soul, and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to bless the house of *Obed Edom* and all his household, whilst the Ark of the Lord remained in his house : I doubt not but thou wilt much more bless my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my roof, and to dwell for ever in my poor Cottage. Elese me, O Lord, so that my sins may wholly be remitted by thy Blood, my conscience sanctified by thy Spirit, my mind enlightened by thy truth, my heart guided by thy Spirit, and my will in all things subdued to thy blessed will and pleasure. Elese me with all grace which I want, and increase in me those good gifts which thou hast already bestow'd upon me ; And seeing that I hold thee not by the

arms,

Gen. 32.
4, &c.

arms as *Jacob wrestling*, without me, but inwardly dwelling by faith within me; surely Lord, I will never let thee go except thou blest me, and give me a new name, a new heart, a new Spirit, and strength by the power of God to prevaile over sin and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou diddest from *Jacob* because thy day breaketh, and thy grace beginneth to dawn and appear. But I from my Soul, humbly with the *Enmities* intreat thee, O sweet Jesus, to abide with me because it draweth toward night. For the night of temptation, the night of tribulation, yea my last long night of death approacheth. O blessed Saviour, stay with me therefore now and ever. And if thy presence go not home with me carry me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but sound in thee, and in my weakness let thy strength appear. Let me seem as dead, that thou alone may'st be seen to live in me, so that all my members may be but instruments to act thy motions. Set me as a seat upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy house of grace; so I may hereafter, through thy

Exod. 33.
13, 14.

Cant. 8 6.

Luk. 22. 30.

Apoc. 5. 9.

Apoc. 7.

10, 11, 12.

Ro 12. 1.

Luk. 17. 5.

thy mercy, he received to *eat and drink at thy Table in thy Kingdom of Glory*. And for thy mercy, I do here with the four beasts, and twenty-four Elders cast my self down before thy *Throne of grace*, acknowledging that it is thou that hast *redeemed me with thy blood*, and that *salvation cometh only from thee*. And therefore unto thee I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, Amen.

Thirdly Seeing *Christ* hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, and acceptable Sacrifice unto God*, by serving him in *righteousness and holiness* all thy days. Thus *Tertullian* witnesseth that in his time a *Christian* was known from another man, only by the *holiness and uprightness* of his life.

2. *Of the duties which we are to do after the Communion jointly with the Congregation.*

THE duties to be performed jointly with the *Church* are three. First, publick *Thanksgiving*, both by *Prayers* and singing of *Psalms*: thus * *Christ* himself and his *Apostles* did. Secondly, *joyning with the Church*, * in giving (every man according to his ability) towards the *relief of the poor*: This was the manner of the

* Mat. 26. 1.

Which is probable to have been the 123. Psa.

* 1 Cor 5. 1.

Ro 15. 8, 9

the primitive Churches, to make *Collections* and * *Love feasts* after the *Lords Supper*; for the relief of the poor *Christians*. Thirdly, When thanks and praise is ended, then with all reverence to stand up, and to receive the blessing of God by the mouth of his *Minister*, and to receive it as if thou diddest hear *God himself* pronouncing it unto thee from Heaven; For by their blessing God doth bless his people.

Thus far for the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, *To observe diligently* whether thou hast truly received Christ in the Sacrament; which thou mayest thus easily perceive: For seeing *his flesh is meat indeed*, and *his blood is drink indeed*, and that he is so full of grace, that no man ever touched him by faith, but he received virtue from him; it cannot possibly be that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins, and filthiness. For if the *Hemorrhoids* that did but touch his garment had her bloody issue, that continued so long, forthwith stanch'd; how much more will the bloody issue of thy sins be stanch'd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue still runneth, thou mayest justly suspect thou hast never yet truly touched Christ.

Secondly,

* Qui copiosiores sunt & volunt, pro arbitrio quisque sum quod visum est, contribunt, & quod ira colligitur, apud Præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c. Justin. Mart. Apolog. 2. ἀγάν. Lucrum est pietatis nomine facere sumptum. Tert. Apo. adv. Gen. c. 29. Num. 6. 23. 28. Joh. 6. 55. Math. 5. 29.

Mar. 12. 24.
&c.

2 Pet. 2. 22.

Cant. 5. 3.

Psal. 45. 7.

Heb. 1. 9.

Cant. 1. 1.

Psal. 34. 8.

Scio Romæ

hanc esse

consuetudi-

nem, ut si-

deles sem-

per Christi

corpus ac-

cipiant.

Hier. Apol.

adv. Jovin.

Quotidie

communio-

nem Eucha-

ristie perci-

pere non

laudo, nec

reprehendo.

Omnibus

Dominicis

diebus com-

munican-

dum suadeo

& hortor, si

mens sine af-

fectu pec-

candi sit.

Aug. (vel

potius

Genadius)

lib. de Eccl.

Dogm. cap.

53.

Secondly, Seeing thou hast now re-
conciled thy self to God, and renewed thy
Covenant, and vowed newness and a-
amendment of life: thou must therefore
have special care that thou dost not yield
to commit thy former sin any more,
knowing that the *unclean spirit*, if ever he
can get into thy soul again, after that it is
swept and garnished, he will enter forcible
possession with *seven other Devils worse*
than himself; so that the end of that man
shall be worse than his beginning. Be ye not
therefore like the *Dog*, that returns to his
omit. or the *washed Sow* that walloweth in
the mire again. And return not to thy
malice, like the *Adder*, who laying aside
poysen while she drinks, takes it up again
when she hath done. But when either
the *Devil* or thy *flesh* shall offer to tempt
and move thee to relapse into thy former
sins, answer him as the *Spouse* doth in the
Canticles, *I have put off my coat*, (of my for-
mer corruption) *how shall I put it on?* *I*
have washed my feet, *how shall I defile them*
again?

Lastly, If ever thou hast found either
joy or comfort in receiving the holy Sa-
crament, let it appear by the eager de-
sire of receiving it oftner again. For the
Brdy of Christ as it was anointed with the
oyl of gladness above his fellows, so doth
it yield a sweeter savour than all the or-
naments of the world; the *fragrant smell*
whereof allureth all Soules who once
tasted the sweetness thereof, ever after

to

to desire oftener to taste thereof again. Because of the savour of the good Oyntment, therefore do the Virgins love thee. O taste therefore often and see how good the Lord is, saith David. This is the Commandment of Christ himself, *Do this in remembrance of me*, and in doing this thou shalt shew thy self best mindful and thankful for his death. For as oft as you shall eat this bread, and drink this cup, ye shall shew the Lords death until he come. And let this be the chief end whereunto both thy receiving and living tendeth; that thou may'st be a holy Christian, zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou may'st be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety in glorifying God in the time of sickness, and when thou art called to die in the Lord.

AS soon as thou perceivest thy self to be visited with any sickness, meditate with thy self

1. That misery cometh not out of the dust; neither doth affliction spring out of the earth. Sickness comes not by hap or chance (as the Philistins supposed that their Mice and Emroids came) but from mans wickedness; which as sparks breake

Tit. 2.13,
14.

Job 5. 6.

1 Sam 6.9

- Lam. 3. 39. keth out, *Man suffereth* (saith *Jeremy*)
 Psal. 107. for his sins; *Fools* (saith *David*) by reason
 17. of their transgressions, and because of their
 iniquities are afflicted. As therefore *Solomon* adviseth a man to carry himself toward an earthly Prince *If the Spirit of him that ruleth rise up against thee, leave not thy place; for gentleness pacifieth great sins; so counsel I thee to deal with the Prince of Princes: if the Spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair: for repentance pacifieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.*
- 2 Chron. 2. Shut to thy chamber door; *Examine*
 15. 4. *thine own heart upon thy bed; Search and try thy ways.* Search as diligently for thy capital sin, as *Joshua* did for *Achans*, till thou findest it. For albeit God, when he beginneth to chasten his children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgment, for some one grievous sin wherein they have lived without Repentance.
- 3 When thou hast thus considered all thy sins, put thy self before the judgment seat of God, as a felon or murderer standing at the bar of an earthly Judge: and with grief and sorrow of heart confess unto God all thy known sins, especially thy capital offences, where-

wherewith God is chiefly displeased ; Lay them open with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainousness of thy sins, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of Heaven and Earth guilty of eternal death and damnation, for those thy hainous sins and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the Footstool of his Throne of grace, assuring thy self, that whatsoever the Kings of *Israel* be, yet the *God* of *Israel* is a merciful *God* ; and cry unto him from a penitent and faithful heart for mercy and forgiveness, as eagerly and earnestly as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon ; vowing amendment of life ; and (by the assistance of his grace) never to commit the like sin any more. All which thou may' st do in these or the like words,

Prov. 28.
32.

Psa. 99. 5.
Heb. 4. 20.

1 Kings 20
31.

A prayer when one begins to be sick.

O Most righteous Judge, yet in *Jesus Christ* my gracious Father, I wretched sinner do here return unto thee (though driven with pain and sickness) like the *Prodigal child* with want and hunger. I acknowledge that this sickness and pain comes not by blind chance
or

Job 3. 35.
Heb. 3. 2.

or fortune, but by thy divine providence and special appointment. It is the work of thy heavy hand, which my sins have justly deserved; and the *things that I feared, are now fallen upon me*. Yet I do perceive that in *wrath thou remembrest mercy*, when I consider how many and how heinous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy: and so I should have perished in my sins, and have been for ever condemned in Hell.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest Children whom thou best lovest, giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any sign of thy wrath or hatred, but as an assured pledge and token of thy favour and loving kindness, whereby thou dost with thy temporal judgments draw me to judge myself, and to repent of my wicked life, that I should not be condemned with the godless and unrepentant world. For thy holy Word assures me that *whom thou lovest thou thus chastenest*; and that *thou scourgest every Son that thou receivest*. That if I endure thy chastising, thou offerest thy self unto me as unto a Son; and that all that continue in

I Cor. 11.
13.

Heb. 12. 6,
7, &c.

in sin, and yet escape without correction (whereof all thy Children are partakers) are bastards and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulness, hast such fatherly and profitable ends in inflicting upon me this sickness and correction.

I confess, Lord, that thou doest justly afflict my body with sickness, for my Soul was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament and mourn for my sins, I acknowledge my wickedness, and my iniquities are always in my sight. Oh, what a wretched sinner am I, void of all goodness by nature, and full of evil by sinful custom! Oh, what a world of sin have I committed against thee, whilst thy long-suffering expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodness of thine own nature than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that all-saving death, which he hath voluntarily suffered for all which believe in him, have mercy upon me, according to the multitude of thy mercies; turn thy face
away

Ezek. 16.
49.

Psal. 51.1.
v .11.

Psal. 25 7.

Hos. 14. 4.

^a Here
name that
sin which
most trou-
bleth thy
consci-
ence.

Mar. 3. 13.

away from my sins, and blot out all mine iniquities; cast me not out of thy presence, neither reward me according to my deserts; For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But thou, O Lord, art the helper of the helpless, and in thee the Fatherless findeth mercy; for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all; neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the virtue of thy precious Blood, especially those sins which from a penitent heart I have confessed unto thee; but chiefly, O Lord, for Christ his sake forgive me, ^a &c. And seeing that of thy Love thou diddest lay down thy life for my ransom, when I was thine enemy; Oh, save now the price of thine own blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight for my behalf. Reconcile me once again, O Merciful Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is well pleased with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again, that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and procure to my self a more settled

led assurance of that Heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time which heretofore I have so lewdly and prophanelly spent. And to the end that I may the sooner and easier be delivered from this pain and sickness, direct me, O Lord, I beseech thee by thy divine providence, to such a physician and helper, as that (by thy blessing upon the means) I may recover, *my* former health and welfare again. And good Lord, vouchsafe that as thou hast sent this sickness upon me, so thou wouldst likewise be pleased to send *thy holy Spirit* into my heart, whereby this present sickness may be sanctified unto me, that I may use it as in thy School, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I despair not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy all-sufficient merits. And for as much as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections: and that by nature I am angry and froward under every cross and affliction: O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me than

Eph. 2. 26.

Jam. 1. 17.

Joh. 3. 27.

1 Cor. 10.
13.

Pfal. 31 5.

Pfal. 65. 2.
2 Kings 39
8.

I shall be able to endure and suffer. Give me grace to behave my self in all patience, love and meekness, unto those that shall come and visit me: that I may thankfully receive, and willingly embrace all good counsels and consolations from them; and they may likewise see in me such good examples of *patience*, and hear from me such godly lessons of *comfort*, as may be Arguments of my Christian faith and profession, and instructions unto them how to behave themselves when it shall please thee to visit them with the like affliction or sickness. I know, O Lord, I have deserved to dye; and I desire no longer to live than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast according to thy eternal decree appointed by this sickness to call for me out of this transitory life, I resign my self into thy hands and holy pleasure: *thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor Soul, that by a *true faith* and *unfeigned repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the *bearer of Prayers*, *hear thou in Heaven this my Prayer*, and in this extremity grant me these requests; not

for

for any *worthiness* that is in me, but for the merits of thy beloved Son *Jesus* my only Saviour and Mediator: for whose sake thou hast promised to hear us and to grant *whatsoever we shall ask of thee in his name*. In his name therefore, and in his own words I conclude this my imperfect Prayer, saying *Our Father which art in Heaven Hallowed be thy name; &c.*

John 16.
23.

Having thus reconciled thy self to God in Christ:

1. Let thy next care be to *set thy house in order*, as *Esay* advised King *Ezekias*, making thy last *Will and Testament* (if it be not all ready made:) If it be made, then peruse it, *confirm* it, and for avoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last *Will and Testament*, and so deliver it *locked or sealed up* in some *Box*, to the keeping of a faithful friend, in the presence of honest witnesses.

Esay. 38.1

2. But in making thy *Testament* take a *Religious Divines* advice, how to bestow thy *Benevolence*, and some honest *Lawyers* counsel to continue it according to *Law*.

Dispatch this before thy sickness doth increase, and thy memory decay: lest otherwise thy *Testament* prove a *doremment*, and so be another mans *fancie* rather than thy *Will*.

3. To prevent many inconveniencies,

'R

let

let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy *Will* in thy *health* time. It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death: but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy *house* is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thy *ability*, and in thy *life* time; that thy life may seem an *ease*, and not a *yoke* unto them: yet so give, as that thy children may still be beholding unto thee, and not *thou* unto them. But if thou keep all in thy hands whilst thou livest, they may thank *death* and not *thee* for the portion that thou leavest them. If thou hast no children, and the Lord hath blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a mans *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead Mens Wills* have of late
either

either been quite *concealed*, and utterly overthrown, or by cavils and quirks of Law *frustrated* or *altered*: whereas by the Law of God the will of the dead should not be *violated*: but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the day of the *Resurrection* will be a *just judge* both of the *quick* and *dead*. And if any thing should hap in his will to be *ambiguous* or *doubtful*, it should be ^a construed as it might come nearest to the honour of God, and the *honest intentions* of the *Testator*. But let the *vengeance* due to such unchristian deeds light on the *Actors* that do them, not on the *Kingdom* wherein they are suffered to be done. And let other *Rich* men be warned by such wretched examples not to ^b *marry* their minds to their money, as that they will do no good with their *goods* till death divorceth them. Considering therefore the *shortness* of thine own life, and the *uncertainty* of others *just dealing* after thy death, in these *unjust days*: Let me advise thee (whom God hath blessed with *ability* and an *intent* to do good) to become in thy life time thine own *Administrator*: make thine own hands thine *Executors*, and thine own eyes thy *Overseers*; cause thy *Lanthorn* to give her light *before thee*, and not *behind thee*: give God the glory, and thou shalt receive of him in *due time* the *reward* which of his grace and mercy he hath promised to thy *good works*.

Gal. 3. 15.
 Heb. 9. 17.
 Rom.
 2 Cor. 5. 10.
 Eccl. 12. 14.
 R.
 1 Cor. 4. 5.
 Acts 7. 31,
 32.
 a Voluntas
 testatoris
 magis inspi-
 cienda est
 quam verba
 L. cum viri
 sect. sani C.
 de fide cum
 stad. leg.
 Fall. siff. ad
 Trebel. S. u-
 bi te rogo
 b Matrimo-
 nium inter
 Aurum &
 Arcam, dis-
 vortium in-
 ter Deum &
 animam.
 August. Fœ-
 lix quem fa-
 ciunt aliena
 pericula
 cautum.

Gal. 6. 9.

Mat. 10. 42.

Mark 9. 41.

Mat. 25. 41.

Luke 24. 14.

& 18. 27.

1 Cor. 13. 58.

Apoc. 14. 13.

Job 14. 5.

Job 33. 26.

2 King. 20. 7.

2 Kings 5. 7.

8, 10.

John 5. 7.

2 King 1. 2. 3.

Levit. 20. 6.

Deut. 18.

13. &c.

1 Thess. 2.

10.

Levit. 13. 3.

2 Chro. 16.

12.

4. Having thus set thy house and soul in order (if the determined number of thy days be not expired) God will either have mercy upon thee, and say, *Spare him* (Oh killing malady) *that he go not down into the pit; for I have received a reconciliation*; or else, his fatherly providence will direct thee to such a *Physician*, and to such *means*, as that by his blessing upon their endeavour thou shalt recover, and be restored to thy former health again. But in any wise take heed that thou, nor none for thee, send unto *sojourners, wizards, chambers, or chanters* for help: for this were to leave the *God of Israel*, and to go to *Baalzebub* the god of *Ekyon* for help, as did wicked *Abaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy baptism: and be sure that God will never give a blessing by those means which he hath accursed; but if he permit Satan to *cure thy body*, fear least it tend to the damnation of thy soul. Thou art tried: beware.

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* than in the *Lord*, as *Asa* did of whom it is said, *that he sought not to the Lord in his disease, but to the Physician*: which is a kind of Idolatry, that will increase the *Lords anger*, and make the *Physick* received uneffectual. Use therefore the *Physician* as Gods instrument, and *Physick* as Gods means. And seeing it is not lawful without Prayer to use

use ordinary food, *1 Tim. 4. 4.* much less extraordinary Physick, (whose good effect depends upon the blessing of God :) before thou takest thy Physick, pray there fore heartily unto God to bless it unto thy use, in these or the like words.

Esa. 1. 5, 7.
Jer. 8. 22.

A Prayer before taking of Physick.

O Merciful Father. who art the Lord of health, and of sickness, of life, and of death, who *killest and makest alive*, who *bringest down to the grave, and raisest up again* : I come unto thee as to the only Physician, who canst cure my soul from sin, and my body from sickness ; I desire neither life nor death, but refer my self to thy most holy will. For, *though we must needs die, and being dead our lives are as water spilt on the ground, which cannot be gathered up again* : yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use ; and (by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of the sickness, and restitution of their health And now, O Lord, in this my necessity, I have according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick ; which I receive as means sent from thy Fatherly hand : I beseech thee therefore, that as by thy blessing on a *lump of dry figs*, thou diddest heal *Ezekias* sore, that he recovered : and by *seven times washing* in the

2 Sam. 2. 6

1 Sam. 14.

Esay 38.
21.

Joh. 9. 6, 7

Mat. 8. 15.

Mat 9. 10,
&c.

John 14.

river of *Jordan* didst cleanse *Naaman* the *Syrian* of his leprosie, and didst restore the man that was *blind* from his birth by anointing *his eyes with clay and spittle*, sending him to wash in the *Pool of Siloam*; and by touching the hand of *Peters wives mother* didst cure her of her *Feaver*; and didst restore the *Woman* that *Touched the hem of thy Garment*, from her *bloody Issue*: So it would please thee of thine infinite goodness and mercy, to sanctifie this *Physick* to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my *sickness and pain*, and restore me to *health and strength* again. But if the number of those days which thou hast appointed for me to live in this vale of misery, be at an end, and that thou hast sent this sickness as thy messenger to call me out of this mortal life, then Lord let thy *blessed will be done*; for I submit my will to thy most holy pleasure. Only I beseech thee increase my *faith and patience*, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities assist me with thy *holy Spirit*, that I may willingly and cheerfully resign up my *soul* (the price of thine *own blood*) into thy most gracious hands and custody. Grant this, O Father, for *Jesus Christ* his sake, to whom with thee, and the Holy Ghost, be all honour and glory both now and evermore, Amen.

Meditations for the sick.

VVHilst thy sickness remaineth,
use often (for thy comfort)
these few *Meditations* taken from the *ends*
wherefore God sendeth afflictions to his
children. Those are ten.

1. That by afflictions God may not
only ^acorrect our sins *past*, but also work
in us a deeper loathing of our natural
corruption, and so prevent us from fall-
ing into many other sins which other-
wise we would commit: like a good *Fa-*
ther who suffers his tender *babe* to scorch
his finger in a *candle*, who may the
rather learn to beware of falling into a
greater fire. So the *Child of God* may say
with *David*, *It is good for me that I have*
been afflicted, that I may learn thy statutes;
for, *before I was afflicted I went astray, but*
now I keep thy word. And indeed, (saith *S.*
Paul) *We are chastened of the Lord, because*
we shou d not be condemned with the world.
With one cross God maketh *two cures*:
the *chastisement* of sins *past*, and *prevention*
of sins to come. For though the eternal
punishment of sin (as it proceedeth from
Justice) is fully pardoned in the sacrifice
of Christ, yet we are not (without serious
judging of our selves) exempted from
the temporal chastisement of sin: for
this proceedeth only from the love of
God, for our good. And this is the reason
that when *Nathan* told *David*, from the
Lord, *that his sins were forgiven*, yet that

a Deus suos
percutit ut
emendat.

Hier. com.
in Esa. 1.6.
Deus cala-
mitates in-
digit, non
extinguere,
sed castiga-
re nos cu-
piens.

Basil. serm.
3. in divi-
tes.

Psa. 119. 71.

Psa. 119. 67.

1 Cor. 11.

32.

2 Sam. 12.
10.

Verse 15.

the *Sword* (of chastisement) *should not depart from his house, and that his child should surely dye.* For God like a skilful Physician seeing the Soul to be *poisoned* with the setting of sin, and knowing that the *reigning* of the *flesh* will prove the *ruine* of the *Spirit*, ministreth the bitter pill of affliction, whereby the reliques of sin are purged, and the soul more soundly cured; the *flesh* is subdued, and the *Spirit* is sanctified. Oh the odiousness of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly!

Heb. 12. 6,
7, 8.

a Ad mala
servantur
non moritu
ra mali.

1 Sam. 2. 25

b Nanque
favor nimi-
us non est
favor, ira
sed ingeus
At favor in
magno sape
dolore la-
tet. Basil
Antho. sacr

2. God sendeth affliction to seal unto us our *Adoption*, for every child whom God loveth he correcteth; And he is a *Bastard* that is not corrected. Yea, it is a sure note, that where God seeth sin and smites not, there he detests and loves not. Therefore it is said, that ^a he suffered the wicked sons of *Ely* to continue in their sinnes without correction, because the Lord would slay them. On the ^b other side, there is no surer token of Gods fatherly love and care, than to be corrected with some cross, as oft as we commit any sinful crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*. For the purest Corn is cleanest fanned, the finest Gold is oft-est tryed, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction to *wean* our hearts from too much loving this world and

and worldly vanities : and to cause us the more earnestly to desire and long for *eternal life*. For as the children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan* : so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdom of *Heaven*. For, we see many *Epicures*, that would be content to foregoe *Heaven*, on condition that they might still enjoy their earthly pleasures ; and (having never tasted the joys of a better) how loth are they to depart this life ? whereas the ^b Apostle (that saw *Heavens* glory) tells us, that there is no more comparison twixt the joys of *eternal life*, and the pleasures of this world, than there is betwixt the *filthiest dung* and the *pleasanteest meat* ; or betwixt the stinkingest *dagbail* and the fairest *bed chamber*. As therefore a loving nurse puts *worm wood* or *mustard* on the breast, to make the child the rather to forsake the dugg : so God mixeth sometimes affliction with the pleasure and prosperity of this life : lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world : and so by *riches* grow proud, by *fame* insolent, by *liberty* wanton ; and spurn with their heel against the Lord, when they wax fat. But if Gods Children love the world so well, when (like a curst step Mother) she misu-

R 5

a Crebris
tribulationi-
bus Eccle-
siam suam
Dominus
exercet, ne
cuncta tem-
poralia for-
te prospere
current, in-
colatu præs-
entis exilii
delectata
minus coele-
stem patri-
am suspiret.
Beda in
Cant. Mun-
danus affe-
ctus præs-
entia amat,
temporalia
cumulat,
spiritualia
negligit, &
cum totus
se spargit
in imis, nil
potest ama-
re de sum-
mis, Justin.
Patriarch.
de disc. mo-
nast. cap. 14
b 2 Cor. 12.
Phil. 3. 8.
Ne sanctivi-
ri aliqua e-
latione in
hac vita su-
gerbiant qui-
busdam tenta-
tionibus reprimuntur. Ezech.
in Deut. 32. 13.

seth

seth and strikes us, how should we love this *harlot* if she smiled upon us, and stroaked us, as she doth her own *worldly* Brats? Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his children, that (finding in the earthly state no true and *permanent* joys) they may sigh and long for eternal life, where firm and everlasting joys are to be found.

4. By affliction and sickness God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and tryeth their faith, as the Goldsmith doth his gold in the * furnace, to make it shine more glistening and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his * *School*. The like experience he maketh of our *Hope, Love*, and all the rest of our *Christian vertues*: which without this tryal, would rust like Iron unexercised, or corrupt like standing waters, that either have no current, or else are not poured from vessel to vessel, *whose taste remaineth, and whose scent is not changed*. And rather than a man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state, by crosses and sickness, to *salvation*? For as the *Camomile* which is trodden groweth best, and smelleth most fragrant, and as the *fish* is sweetest that lives in the saltiest waters; so those *souls* are

1 Pet. 1. 7.

* Ut igne purgati & ab admixtione vitiorum carnalium defacati splendeanr, examinatz innocentie claritate, Hilar. in Psal. 6.

* Schola crucis, schola lucis. Gubernator in tempestate dignoscitur in acie miles probatur; delicata iactatio est, cum periculum non est; conflictatio in adversis, probatio est veritatis, Cyp. Ser. 4. de Immo. Jer. 48. 11.

are most precious unto Christ, who are most exercised and afflicted with his Cross.

5. God sendeth afflictions to demonstrate unto the world the trueneſs of his childrens love and ſervice. Every Hypocrite will ſerve God whiſt he prospereth and bleſſeth him, as the Devil falſly accuſeth *Job* to have done: but who (ſave his loving Child) will love and ſerve him in adverſity, when God ſeemeth to be angry and diſpleaſed with him? yea and cleave unto him moſt inſeparably, when he ſeemeth (with the greateſt frown and diſgrace, to reject a man, and to caſt him out of his favour; yea, when he ſeemeth to wound and kill as an enemy, yea then to ſay with *Job*, *Though thou, Lord, kill me, yet will I put my truſt in thee.* The loving and ſerving of God, and truſting in his mercy in the time of our correction and miſery, is the trueſt note of an unfeigned child and ſervant of the Lord.

6. Sanctified affliction is a ſingular help to further our true conversion, and to drive us home by repentance to our heavenly Father. In their affliction (ſaith the Lord) *they will ſeek me diligently.* Egypt's burdens made *Iſrael* cry unto God, *David's* troubles made him pray, *Hezekiah's* ſickneſs made him to weep, and miſery drove the Prodigal child to return and ſue for his Fathers grace and mercy: Yea, we read of many in the Goſpel that (by ſickneſſes and afflictions) were driven to come unto Chriſt, who (if they had health and proſperity

Job 1. 9,
10.

Job 13.
15.

Hof. 5. 15.
Exod. 3. 7
Pſal. 86. 7.
Iſa. 38.
2, 3.
Luke 15.
16.

a Deus non
delectatur
poenis no-
stris sed con-
fessionem
quærit erro-
ris. Alb in
Psal. 4. Pœ-
nitent.

Heb. 12. 32.

Heb. 4. 23.
& 2. 18.
& 5. 8, 9.

perity, as others) ~~could~~ have (like o-
thers) neglected or contemned their Sa-
viour, and never have sought unto him
for his saving health and grace. For as the
Ark of Noah, the higher it was tossed with
the *flood*, the nearer it mounted toward
Heaven: so the sanctified soul, the more
it is exercised with affliction, the nearer
it is lifted towards God; Oh blessed is
that *Cross* that draweth a sinner to^a come
(upon the knees of his heart) unto *Christ*,
to confess his own misery, and to im-
plore his endless mercy! Oh blessed, say
blessed be that *Christ*, that never refuseth
the sinner that cometh unto him, though
weather-driven by affliction and misery.

7. Affliction worketh in us pity and
compassion towards our fellow-brethren
that be in distress and misery; whereby
we learn to have a fellow feeling of their
calamities, and to condole their estate, *as
if we suffered with them*. And for this
cause *Christ* himself would suffer, and
be tempted in all things like unto us (sin-
only accepted) that he might be a merciful
High Priest, touched with the feeling of our
infirmities. For none can so heartily be-
moan the misery of another, as he who
first suffered himself the same affliction:
Hereupon a sinner in misery may boldly
say unto *Christ*,

*Non ignare mali miseris succurrito
Christe.*

Our frailty sith (O *Christ*) thou didst
perceive,

Con-

Condole our state, who still in frailty live.

8. God useth our sicknesses and afflictions, as means and examples both to ¹ manifest unto others the faith and virtues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, than to behold a true professor (in the extreamest sickness of his body) supported with greater patience and consolation in his soul. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him that the hope of the Godly is a far more precious thing then that flesh and blood can understand, or mortal eyes behold in the vale of misery. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities, before us; the greatness of the miseries, and crosses which oftimes we endure would make us doubt whether we be the Children of God or no. And to this purpose St. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience.*

9. By afflictions God makes us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings. And therefore he first bare the Cross in shame, before he was crowned with glory; and did

a Sicut Deus justum incidere in calamitates ut virtutem quæ in illo latebat, aliis palam manifestamq; faciat. Damasc. lib. 2. de Orth. c. 20.

Rom. 8. 18.
1 Pet. 4. 24.
Heb. 2. 7.
Mat. 17. 34.
Luke 24. 42.
Favor post mella gustata.
Tert. lib. de Coron. milit. ca. 24.
Psal. 24. 7.
Jam. 5. 11.

a Deut non
delectatur
paris
stris fed con-
fessionem
quirit e. co-
ris. Alb in
Pfal. 4. Pa-
nitent.

perity, as others) ~~could~~ have (like o-
thers) neglected or contemned their Sa-
viour, and never have sought unto him
for his saving health and grace. For as the
Ark of Noah, the higher it was tossed with
the *flood*, the nearer it mounted toward
Heaven: so the sanctified soul, the more
it is exercised with affliction, the nearer
it is lifted towards God; Oh blessed is
that *Cross* that draweth a sinner to *come*
(upon the knees of his heart) unto *Christ*,
to confess his own misery, and to im-
plore his endless mercy! Oh blessed be
that *Christ*, that never rejecteth
the sinner that cometh unto him, though
weather-driven by affliction and misery.

7. Affliction worketh in us pity and
compassion towards our fellow brethren
that be in distress and misery; whereby
we learn to have a fellow feeling of their
calamities, and to condole their estate, as
if we suffered with them. And for this
cause *Christ* himself would suffer, and
be tempted in all things like unto us (but
only accepted) that he might be a merciful
High Priest, touched with the feeling of our
infirmities. For none can so heartily re-
moan the misery of another, as he who
first suffered himself the same affliction:
Hereupon a sinner in misery may boldly
say unto *Christ*,

Non ignore mali miseris succurrere
Christe.

Our frailty sith (O *Christ*) thou didst
perceive,

Heb. 12. 32.

Heb. 4. 23
& 2. 18.
& 5. 8, 9.

1 Tim. 4. 7, 8
 Apoc. 3. 21.
 Apoc. 2. 17.
 18.
 Phil. 3. 21.
 Ideo ter-
 tantur San-
 cti ut ipsi se
 agnoscant.
 Primaf. Effe
 se magna-
 rum virium
 homo cre-
 deret, si
 nullum un-
 quam ea-
 rumdem vi-
 rium de-
 fectum sen-
 tiret. Greg.
 1. 2. Moral.
 Job.
 Psal 130. 3.

a In his quæ
 patimur
 nullum
 contra De-
 um murmur
 cordi nostro
 subrepat,
 quia ad
 quid hoc
 Creator no-
 ster opera-
 tur Igno-
 tum est. Gr.
 epist. 32.
 John 9. 3.
 John 11. 4.

did first taste gall, before he did eat the
honey-comb: and was first derided *King of*
the Jews, by the Souldiers in the *High*
Priests Hall, before he was saluted *King of*
Glory, by the *Angels* in his *Fathers Courts*.
 And the more lively our *heavenly Father*
 shall perceive the *Image* of his *natural*
Son to appear in us, the better he will
 love us; and when we have, for a time
 born his *likeness* in his *sufferings*, and
 fought and overcome, we shall be crowned
 by *Christ*, and with *Christ* sit on his
 Throne, and of *Christ* receive the *precious*
white stone and *morning star*, that shall
 make us shine like *Christ* for ever in his
 glory.

10. Lastly, That the godly may be
 humbled in respect of their own state and
 misery; and God glorified by delivering
 them out of their troubles and afflicti-
 ons, when they call upon him for his
 help and succour. For though that there
 be no man so pure, but if the Lord will
 straightly mark *iniquities*, he shall find in
 him just cause to punish him for his sin:
 yet the Lord in mercy doth ^a not always
 in the affliction of his Children respect
 their sins, but sometimes layeth afflicti-
 ons and crosses upon them for his glories
 sake. Thus our Saviour *Christ* told his
 Disciples, that the man was not born blind
 for his own or his parents sins. but that the
 work of God should be shewed on him. So
 he told them likewise, that *Lazarus sick-
 ness* was not unto the death, but for the
 glory

glory of God. Oh the unspeakable goodness of God, which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory!

These are the blessed and profitable ends wherefore God sendeth sickness and affliction upon his Children, whereby it may plainly appear, that afflictions are not signs either of Gods hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his children whom he loveth, and therefore chasteneth them in this life, where upon repentance, there remains hope of pardon; rather than to refer the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the *Primitive Church*, were wont to give God great thanks for afflicting them in *this life*. So the Apostles rejoiced, that they were counted worthy to suffer for Christs Name, Acts 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance, Heb. 10. 34. And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth joyous but grievous: yet, afterwards it bringeth forth the quiet fruits of righteousness to them who are already exercised.* Pray therefore heartily, that as God hath sent unto thee this sickness, so it would please him to come himself unto

a Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat. Lact. lib. 6. cap. 23. Heb. 12. 11.

unto thee with thy sickness: by teaching thee to make those *sanctified uses* of it, for which he hath inflicted the same upon thee.

Meditations for one that is recovered from sickness.

IF God hath of his mercy heard thy Prayers, and restored thee to thy health again, consider with thy self;

1. That thou hast now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newness of life*. Let thy sin die with thy sickness: but live thou by grace to *holiness*.

2. Be not the more *secure*, that thou art restored to *health*, neither *insult* in thy self, that thou hast escaped death: but think rather, that God (seeing how *unprepared* thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some *little longer time of respite*, that thou mayest both amend thy life, and put thy self in a better readiness against the time that he shall call for thee without *further delay* out of this world. For though thou hast escaped this, it may be thou shalt not escape the *next sickness*.

3. Consider how *fearful* a reckoning thou hadst made before the *Judgment seat of God*, by this time, if thou hadst died of this *sickness*; spend therefore the time that remains, so, as that thou

thou mayest be able to make a more cheerful account of thy life, when it must be expired indeed.

4. Put not far off the day of death, thou knowest not for all this how near it is at hand, and (being so fairly warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be less, and thy judgment greater.

5. Remember that thou hast vowed amendment, and newness of life. Thou hast vowed a vow to God, defer not to pay it, for he delighteth not in fools; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with seven worse than himself. Thou hast sighed out the groans of contrition, thou hast wept the tears of repentance; thou art washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angel, but of the Angel of Gods presence troubled with the wrath due to thy sins; who descended into Hell, to restore thee to saving health, and Heaven. Return not now, with the Dog, to thine own vomit; nor like the washed Sow, to wallow again in the mire of thy former sins, and uncleanness; lest being intangled and overcome again with the filthiness of sin, (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of

Eccle. 5. 3.

Mar. I. 43
&c.

John 4. 24.
Isa. 63. 9.
Luke 4. 33.

2 Pet. 2. 20
21.

Joh. 5. 14. of his 38 years disease; Behold thou art made whole; sin no more, lest a worse thing fall upon thee; Secondly, to the woman taken in adultery; Neither do I condemn thee: Go thy way, and sin no more. Teaching us, how dangerous a thing it is to relapse, and fall again into the former excess of sin. Take heed therefore unto thy ways: and pray for grace, that thou mayst apply thy heart to wisdom, during that small number of days which yet remain behind. And for thy present mercy and health received, imitate the thankful Leper, and return God, this, or the like thanksgiving.

Joh. 8. 11.
1 Pet. 4. 4.
Psal. 90.
12.

A Thanksgiving to be said of one that is recovered from sickness.

1 Sam. 2. 6.

O Gracious and merciful Father, who art the Lord of health and sickness, of life and death, who killest, and makest alive: who bringest down to the grave, and raisest up again; who art the only preserver of all those that trust in thee; I thy poor and unworthy servant having now (by experience of my painful sickness) felt the grievousness of misery due unto sin, and the greatness of thy mercy in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again: do here (upon my bended knees of my heart) return (with the thankful Leper) to acknowledge thee alone to be the God of

of my health and salvation; and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady; and for this turning my mourning into mirth, my sickness into health, and my death into life. My sins deserved punishment, and thou hast corrected me, but hast not given me over unto death, * I looked (from the day to the night) when thou wouldst make an end of me: I did chatter like a Crane, or a Swallow; I mourned (as a Dove) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me, for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption, and when I found no help in my self, or in any other creature (saying I am deprived of the residue of my years, I shall see man no more among the inhabitants of the world) thou didst then restore me to health again, and gavest life unto me; I found thee, O Lord, ready to save me.

And now, Lord, I confess, that I can never yield unto thee such a measure of thanks, as thou hast (for this benefit) deserved at my hands. And seeing that I can never be able to repay thy goodness with acceptable works; Oh, that I could with Mary Magdalen testify the love and thankfulness of my heart, with abounding tears! Oh, what shall I be able to render unto thee, O Lord, for all those benefits, which thou bestowest upon my soul? Surely as in my sickness, when I had nothing else

* Isa. 8. 9,
&c.

Rom 12.1

else to give unto thee, I offered Christ and his *merits* unto thee as a *ransome* for my sins: so being now restored by thy grace unto my health and strength, and having no better thing to give, behold, O Lord, I do here offer up my *self* unto thee, beseeching thee to assist me with *thy holy Spirit*, that the remainder of my life may be wholly spent in setting forth *thy praise* and glory.

O Lord, forgive me my former follies and unthankfulness, that I was no more careful, to love thee, according to *thy goodness*; nor to serve thee, according to *thy will*; nor to obey thee, according to *thy commandments*; nor to thank thee, according to *thy benefits*. And seeing thou knowest that *of my self I am not sufficient so much as to think a good thought*, much less to do that which is good and acceptable in thy sight; assist me with thy *grace and holy Spirit*, that I may (in my *prosperity*) as devoutly spend my health in *thy service*, as I was earnest in my *sickness*, to beg it at thy hands. And suffer me never to forget either this thy *mercy*, in restoring me to my *health*, or those *vowes* and promises, which I have made unto thee in my *sickness*. With my *new health*, renew in me, O Lord, a right Spirit: which may free me from the slavery of *sin*, and establish my heart in the service of *grace*. Work in me a greater detesta-

detestation of all sins (which were the causes of thy anger, and my sickness,) and increase my Faith, in Jesus Christ, who is the Author of my health, and salvation. Let thy good Spirit lead me into the way that I should walk: and teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this world, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of days, which cannot long continue; Teach me, my God, so to number my days, that I may apply my heart to that spiritual wisdom, which directeth to salvation. And to this end make me more zealous then I have been in religion, more devout in prayer, more fervent in spirit, more careful to hear and profit by the preaching of the Gospel, more helpful to my poor brethren, more watchful over my ways, more faithful in my calling, and every way more abundant in all good works. Let me (in the joyful time of prosperity) fear the evil day of affliction, in the time of health, think of sickness; in the time of sickness, make my self ready for death; and when death approacheth, prepare my self for judgment. Let my whole life be an expressing of thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very botom of my heart, together with the thousand thousand

Tit. 2. 12.

Psal. 92.
12.

Apoc. 5.
12, &c.

sands of Angels, the four Beasts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee, O Father, which sittest upon the Throne, and to the Lamb, the Son, who sitteth at thy right hand, and to the holy Spirit which proceedeth from both, the holy Trinity of persons in unity of substance, all praise, honour, glory, and power, from this time forth and for evermore. Amen.

Meditations, for one that is like to die.

IF thy sickness be like to encrease unto death, then meditate on *three* things: First, how *graciously* God dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

First, concerning *Gods* favourable dealing with thee.

1. Meditate, that God useth this *chastisement* of thy *body* but as a *Medicine* to cure thy *soul*, by drawing thee (who art sick in sin) to come by repentance unto *Christ* (thy *Physician*) to have thy *soul* healed.

Mat. 9. 12.

Luke 22. 44

Psal. 88. 7

Isa. 53. 4.

Psal. 18. 5

Heb. 5. 7.

Gal. 3. 13.

Jam. 1. 25.

2. That the sorest sickness, or painfullest disease which thou canst endure, is *nothing* if it be compared to those *dolours* and *pains* which *Jesus Christ* thy Saviour hath suffered for thee, when in a *bloody sweat*, he endured the wrath of God, the pain of hell, and a *curst* death which was due to thy sins: justly therefore may

may he use those words of *Jeremy* Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath. Hath the Son of God endured so much for thy redemption, and wilt not thou a sinful man endure a little sickness for his pleasure; especially when it is for thy good?

3. That when thy sickness and disease is at the *extremest*, yet it is *less* and easier than thy sins have deserved. Let thine own conscience judge whether thou hast not *deserved worse* than all that thou dost suffer.

Murmure not therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishments. Think how *willingly* the damned in Hell would endure the *extremest* pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather consumed than corrected; how canst thou but bear patiently his *temporal* correction, seeing the end is to save thee from *eternal* damnation?

4. That nothing came to pass in this case unto thee, but such as ordinarily befall to others thy brethren; who being the *beloved* and *undoubted* servants of God (when they lived on earth) are now most *blessed* and *glorious* Saints with Christ

Dam legis
mus vel au-
dimus quot
& quanta
ille sine cul-
pa sustinuit,
intelligimus
nos pecca-
tores omnia
debere li-
benter susti-
nere. Theod.
ad 5 cap. in
Rom.

Jam. 3. 22.
1 Cor. 11. 32

Heb. 11. 35.
&c.
1 Pet. 5. 9.

Christ in Heaven, as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the like *burthen*; but they are now delivered from *all* their miseries, troubles and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leasure) thou shalt also be delivered from thy sickness and pains, either by *restitution* to thy former health, with *Job*, or which is far better) by being *received* to heavenly rest with *Lazarus*.

5. Lastly that God hath not given thee over into the hand of thine enemy, to be punished and disgraced, but (being thy loving *Father*) he correcteth thee with his own merciful hand. When *David* had his wish, to chuse his *own chastisement*, he chose rather to be corrected by the hand of God, than by any other means; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of men.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no affliction seemeth joyous for the present) we know nothing cometh but what is good? The consideration hereof made *David* to endure *Shimei's* cursed railing with greater patience; and to correct himself another time for his impenitency; *I should not have opened my mouth, because thou didst it*: and *Job*, to reprove the *unadvised* speech of his wife, *Thou speakest like a foolish*

1 Sam. 24.
14.

Heb. 12.
11.

2 Sam. 16.
9, 10.

Psal. 39,
12.

Job 2. 10.

ish

lish woman What? shall we receive good at the hand of God, and not receive evil? And though the cup of Gods wrath, due to our sins, was such a horror to our Saviours humane nature, that he earnestly prayed that it might pass from him; yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arme thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both needful and profitable.

Mat 26 39

Verse 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a *corruptible body*, which was conceived in the *weakness* of flesh, the *heat* of lust, the *stain* of sin, and born in the *blood* of filthiness: a living prison of thy soul, a lively instrument of sin, a very *jack* of stinking dung: the excrements of whose nostrils, ears, pores, and other passages, duly considered, will seem more loathsome than the uncleanest sink or vault: Insomuch that whereas *trees* and *plants* bring forth leaves, flowers, fruits, and sweet smells; *mans* body brings forth naturally nothing but *lice*, *worms*, *rottenness* and *filthy stink*. His *affections* are all together *corrupted*, and the *imaginings* of his heart are only *evil continually*. Hence it is that the *ungodly* is not satisfied with

Psol 14 1
Gen. 6. 5

Prophaneness, nor the *voluptuous* with *pleasures*, nor the *ambitious* with *preferments*, nor the *curious* with *preciseness*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanness*, nor the *covetous* with *gain*, nor the *drunkard* with *drinking*. New *passions* and *fashions* do dayly grow : new *fears* and *afflictions* do still arise, here *wrath* lies in wait, there *vain glory* vexeth, here *pride* lifts up, there *disgrace* casts down; and every one *waiteth* who shall arise in the *ruine* of another. Now a man is *privily stung* with *back biters*, like *fiery Serpents*; anon he is in danger to be *openly devoured* of his *enemies*, like *Daniels Lions*. And a *godly man*, where ere he liveth, shall ever be *vexed* (Like *Lot*) with *Sodoms* uncleanness.

2. Death brings unto the Godly an end of *sinning*, and of all the *miseries* which are due unto *sin*; so that after death there shall be no more *sorrow*, nor *crying*; neither shall there be any more *pain*; for God shall wipe away all *tears* from their eyes. Yea, by death we are separated from the company of wicked men, and God taketh away *merciful* and *righteous* men from the evil to come. So he dealt with *Josiah*; I will gather thee to thy *Fathers*, and thou shalt be put into thy *grave* in *peace*, and thine eyes shall not see all the evil which I will bring upon this place. And God hides him for a while in the *grave* until the *indignation* pass over. So that as *Paradise* is the *Haven* of the *Souls* joy; so the *grave* may be termed the *Haven* of the *bodies* rest.

2. Where

Isa. 57. 1.

2 Kings 22.

20.

Isa. 26. 20.

Joh. 5. 19.

3. Whereas this wicked body lives in a world of *wickedness*, so that the poor soul cannot look out at the *eye*, and not be infected; nor hear by the *ear*, and not be distracted; nor smell at the *nostrils*, and not be tainted; nor taste with the *tongue*, and not be allured; nor touch by the *hand*, and not be defiled; and every sense upon every temptation is ready to *betray* the soul: by death the soul shall be delivered from this thralldom, and this *corruptible body* shall put on *incorruption*, and this *mortal immortality*, 1 Cor. 15. 35. O blessed, thrice blessed be that death in the Lord, which delivers us out of so evil a world, and freeeth us from such a *body*, or bondage of corruption.

The third sort of meditations to consider what good death will bring unto thee.

1. **D**Eath bringeth the godly mans soul to enjoy an immediate Communion with the blessed Trinity, in everlasting bliss and glory.

2. It translateth the soul from the miseries of this world, the contagion of sin, and society of sinners to the City of the living God, the celestial Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born which are written in Heaven, and to God the Judge of all, and to the souls of just men made perfect, and to Jesus the Mediator of the new Covenant.

Heb. 12.

22, 23, 24.

3. Death putteth the Soul into the actual,

Equal and full possession of all the inheritance and happiness, which *Christ* hath either promised unto thee in his Word, or purchased for thee by his blood.

This is the good and happiness whereunto a blessed death will bring thee. And what truly religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into his celestial Paradise; where thou maiest exchange thy brass for gold, thy vanity for felicity, thy wileness for honour, thy bondage for freedom, thy lease for an inheritance, and thy mortal state for an immortal life? He that doth not daily desire this blessedness above all things, of all others he is less worthy to enjoy it.

^a Plut in
vit. Cat.
Cic. Tusc.
quæst. I. I.
de præci-
pitivenias
in Tartara
Saxo, Ut
qui Socra-
ticum de
nece legit
opus Ovid.
in Ibin.

If ^a *Cato Uticensis*, and *Cleombrotus*, two Heathen men, (reading *Plato's* book of the Immortality of the soul) did voluntarily, the one break his neck, the other run upon his sword, that they might the sooner (as they thought) have enjoyed those joys; what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of *Gods* own book) not to be willing to enter in those Heavenly joys? especially when their Master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness or salvation. when the time of thy departing draweth near, that time I say, and manner of death which God in his unchangeable Counsel hath appointed, and determined before

fore thou wast born, yield and surrender up (*willingly and chearfully*) thy soul into the merciful hand of *Jesus Christ* thy Saviour. And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his wife, ascended from the *Altar* up to *heaven in the flame of the sacrifice*, so endeavour thou that thy soul in the sight of thy friends may from the *Altar* of a *contrite heart*, ascend up to Heaven in the sweet perfume of this, or the like *Spiritual sacrifice of Prayer*.

A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

○ Heavenly Father, who art the Lord God of the *Spirits of all flesh*, and hast made us these *soules*, and hast appointed us the time, as to come into this world, so (*having finished our course*) to go out of the same: the number of my days which thou hast *determined*, are now *expir'd*, and I am come to that utmost bound, which thou hast appointed, *beyond which I cannot pass*. I know (O Lord) that if thou *entertest into judgment*, no *flesh* can be justified in thy sight: And I, O Lord, of all other should appear most impure and unjust; for I have not sought that good fight, for the defence of thy faith and religion, with that zeal and constancy that I should: but for fear of displeasing the world, I have given way unto *sins* and *errours*; and for desire to please my *flesh*,

Judg. 13.
19, 20.

Numb. 16.
22.

Numb. 27.

Jer. 38. 16.

Acts. 17.

25, 26.

2 Tim 4.

17.

Psa. 90. 12.

Job 14 5.

14. & 16.

22. & 11.

21.

Luk 22 53

Psal. 143.

2.

1 Tim. 4. 7

I have broken all thy Commandments,
 in thought, word and deed; so that my sins
 have taken such hold on me, that I am not
 able to look up, and they are more in number
 then the hairs in mine head. If thou wilt
 straitly mark mine iniquities, O Lord
 where shall I stand? if thou weighest me in
 the ballance, I shall be found too light. For
 I am void of all righteousness that might
 merit thy mercy: and loaden with all ini-
 quities, that most justly deserve thy hea-
 viest wrath. But O my Lord and my God,
 for Jesus Christ thy Sons sake, in whom
 only thou art well pleased with all peni-
 tent and believing sinners, take pity and
 compassion upon me, who am the chief
 of sinners. Blot out all my sins out of thy
 remembrance, and wash away all my trans-
 gressions out of thy sight, with the pre-
 cious blood of thy Son, which I believe
 that he (as an undefiled Lamb) hath shed
 for the cleansing my sins. In this
 faith I lived; in this faith I dye: believ-
 ing that Jesus Christ dyed for my sins;
 and rose again for my justification. And
 seeing that he hath endured that death,
 and born the burthen of that judgment
 which was due unto my sins: O Father,
 for his death and passions sake (now that
 I am coming to appear before thy judg-
 ment seat) acquit and deliver me from
 that fearful judgment which my sins have
 justly deserved. And perform unto me
 that gracious and comfortable promise,
 which thou hast made in thy Gospel,
 That

That whosoever believeth in thee, hath everlasting life, & shall not come unto Judgment, but shall pass from death unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience, lay no more upon me than I am able to bear: and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creatour, Redeemer, and Sanctifier, vouchsafe that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readiness, that (like a Wise Virgin, having the Wedding Garment of thy righteousness and holiness) she may be ready to meet thee at thy coming, with oyl in her Lamp. Marry her unto thy self, that she may be one with thee in everlasting love and fellowship. O Lord, reprove Satan and chase him away: Deliver my soul from the power of the Dog, save me from the Lions mouth. I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me: especially for my redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy Angels from my youth up until now. Lord, I beseech thee, give them a charge to attend upon me till thou callest my soul; and then to carry her (as they did the soul of Lazarus) into

Joh. 4. 74.

Luk. 17. 9.

1 Cor. 10.

14.

Mat. 23. 4.

Mat. 22.

11.

Apo. 12. 3.

Verse 7.

Joh. 17. 22.

Zach. 3.

Psal. 12.

10, 11.

Mat. 18.

Heb. 1. 14.

Luk. 16. 11 thy Heavenly Kingdom. And as the time
 Mat. 8. 12. of my departure shall approach nearer
 Luk. 13. 18 unto me, so grant, O Lord, that my
 Eph. 1. 10. soul may draw nearer unto thee, and that
 Act. 16. 11 I may joyfully commend my soul into thy
 Psal. 13. 4. hands, as into the hands of a loving Fa-
 Act. 7. 16. ther and merciful Redeemer: and at that
 instant, O Lord graciously receive my spirit.
 All which that I may do, assist me, I be-
 seech thee, with thy grace; and let thy
 holy spirit continue with me unto the end,
 and in the end, for Jesus Christs his sake,
 thy Son, my Lord, and only Saviour:
 In whose name I give thee thy glory, and
 beg these things at thy hand, in that
 Prayer which Christ himself hath taught
 me, saying.

Our Father which art in heaven, &c.

*Meditations against despair, or doubt-
 ing of Gods mercy.*

IT is found by continual experience,
 that near the time of death, (when the
 Children of God are weakest) then Satan
 makes the greatest flourish of his strength,
 and assails them with his strongest
 temptations; for he knoweth, that ei-
 ther he must now or never prevail; for if
 their souls once go to Heaven, he shall
 never vex nor trouble them any more;
 And therefore he will now bestir him-
 self as much as he can, and labour to set
 before their eyes all the gross sins which
 ever they committed, and the Judgments
 of God which are due unto them: there-

by

by to drive them, if he can, to despair; which is a grievouſer ſin than all the ſins that they committed, or he can accuſe them of.

If Satan therefore trouble thy Conſcience more toward thy death, than in thy life time.

1. Confels thy ſins unto God, not only in general, but alſo in particular.

2. Make ſatisfaction unto thoſe men whom thou haſt wronged, if thou be able. And if thou doſt injuriouſly or fraudulently detain, or keep in thy poſſeſſion, any lands or goods, that of right do belong to any widow, or fatherleſs child, preſume not as thou tenderſt thy ſouls health, to look Chriſt the righteous Judge in the face, unleſs thou doſt firſt make a reſtitution thereof to the right owners; for the Law of God under the penalty of this curſe, requireth thee to reſtore whatſoever was given thee to keep, or which was committed to thy truſt; or whatſoever by robbery or violent oppreſſion thou tookeſt from thy neighbor, with a fifth part for amends added to the principal. And unleſs that like *Zachew* thou doeſt make reſtitution of ſuch goods and lands according to Gods Law, thou canſt never truly repent, and without true repentance thou canſt never be ſaved. But though by the temptation of the Devil thou haſt done wrong and injury; yet if thou doſt truly repent, and make reſtitution to thy power, the Lord hath promiſed to be merciful unto thee, to hear the prayers of his faithful Miniſters for thee,

S 5

to

Satan's firſt
ſtratagem
in time of
death.
The de-
feature.

Lev. 6. 2,
3, 4, &c.
Num. 5. 6,
7, 8.

Non remittitur peccatum, niſi reſtituatur ablatum.

Luk. 19. 8,
9.

Ezek. 15.
3, 12, 16.
Mich. 6.

10. 11.

Luk. 13. 1.

Jer. 18. 7.

Act. 1. 38.

Act. 8. 22.

1 Pet. 3. 9.

Gen. 22. 9.

Jam. 5. 14.

15, 16.

Lev. 6. 6, 7.

to forgive thee thy trespasss, and sin, and to receive thy soul in the merits of Christs blood, as a Lamb without blemish.

3. Ask God for Christ his sake pardon and forgiveness. And then these troubles of mind are no discouragements but rather comforts, exercises, not punishments; They are assurances unto thee, that thou art in the right way: for the way to Heaven is by the gates of Hell: that is, by suffering pains in the body, and such doubtings in the mind, that thy estate in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

If Satan tell thee that thou hast no Faith, because thou hast no feeling; meditate,

1. That the truest faith hath often times the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That is a better faith, to believe without feeling than with feeling. The least faith (so much as a grain of Mustard-seed, so much as is in an infant baptized) is enough to save the soul, which loveth Christ and believeth in him.

3. That the child of God which desires to feel the assurance of Gods favour, shall have his desire, when God shall see

Satans second assault.

The Christians encounter.

Mark 9.24

Psal. 7.19.

Mat. 17.

&c.

Mat. 14.31

Job 13.15

Mat. 17.20

Mat. 10.4.

see it be for his good; For God hath promised to give them the *Water of Life* who thirst for it. We have an example in ²Mr. Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the *Snake*: and then cryed out, and clapped his hands for joy to his Friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. Tarry therefore the Lords leisure, be strong and he shall comfort thine heart.

If Satan shall aggravate unto thee the greatness, the multitude, and hainousness of thy sins; meditate,

1. That upon true repentance it is as easie with God to forgive the greatest sin as the least, and he is as willing to forgive many as to pardon one. And his mercy shineth more in pardoning great sinners, than small offenders; as appears in the example of *Manasses, Magdalen, Peter, Paul, &c.* And where sin most abounded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that a man did first forsake God, as appears in the examples of *Cain, Saul, Achitophel, Abazia, Judas, &c.*

3. That God calleth all, even those sinners who are heavy laden with sin, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the story of the Gospel witnesseth. There came unto Christ all sorts of

Apoc. 21.
6.

isa 55. 1.
² Fox Acts
and Mon
f. 1555. in
the last e-
dition but
one.

Psal. 27. 16

Satans
third as-
sault.

The en-
counter.
1 Tim. 1.
15.

Rom. 5. 10

Mat. 11.
28.

Joh. 5. 19.

Luk. 7. 13.

Isa. 56. 1.

Rom. 10.

20.

John 14.

14.

of sick sinners, the *blind, lame, halt, Lepers*; such as were sick of *palsies, dropfies, bloody fluxes*; such as were *lunatick*, and *possessed with unclean spirits*, and *Démons*. Yet of all those, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his *sins* never so great, were his *disease* never so *grievous*. Nay, he *offered* and *gave* his *mercy* to many who *never ask'd it* (being moved only with the *bowels* of his own *compassion*, and the sight of their *misery*) as to the woman of *Samaria*, the widow of *Naim*, and to the sick man that lay at the *Pool of Bethesda* who had been 38. years sick. If he thus willingly gave his mercy to them that *did not ask it*, and was *found of them* (as the Prophet saith) *that sought him not*; will he deny mercy unto thee, who doest so earnestly pray for it with *tears*, and doest, like the poor *Publican*, so *heartily knock* for it, with *penitent fists* upon a *bruised and broken heart*; especially when thou prayest to thy *Father*, in the name and mediation of *Christ* for whose sake he hath promised to *grant whatsoever we shall ask of him*; as sure as *God is true* he will not. Though *Niniveys* sins had provoked the *Lord* to send out his sentence against them, yet upon their repentance he recalled it again, and spared the *City*; how much more, if thou likewise repentest, will he spare thee, seeing his sentence is not yet

yet gone fourth against thee; if he deferred the Judgments of *Ahabs* days, for the external shew only which he made of humiliation, how much more will he clean turn away his vengeance, if thou wilt unfainedly repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto *Cain*, (who murdered his innocent Brother) *If thou dost well, shalt thou not be accepted?* as if he should have said, if thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both *thou* and thy *oblation* also shall be acceptable unto me. And unto *Judas* who so treacherously betraide him in calling him *friend* (a sweet appellation of *love*) and when *Judas* offered, he readily consenteth with that mouth (*wherein was never found guile*) to kiss those dissembling lips, under which lurked the poison of *Asps*. Had *Judas* apprehended this word *friend* from the mouth of *Christ*. as *Benhadad* did the word *brother* from the mouth of *Ahab*, doubtless *Judas* should have found the *God of Israel* more merciful than *Benhadad* found the *King of Israel*. But God was more ^a displeased with *Cain* for despising of his *mercy*, than for murdering his *brother*; and with ^b *Judas* for hanging himself, than for betraying his *Master*: in that they would make the sins of mortal men greater than the infinite mercy of the eternal God: or as if they could be more *sinful* than God was merciful. Whereas the least drop of *Christs* blood

Novit dominus mutare sententiam, si tu noveris emendare vitam. Aug. in Psal. 50.

Gen. 4 7.

Mat. 26 50.
1 Per 2-22.
Mat. 26 50.

2 Kings 12.
31, 32, 33.
a Judam
non tam
cælus quam
desperatio
fecit penitus
interire.
Aug. lib. de
util. pœnit.
b Scelerator
omnibus, O
Juda, existi-
stis, quem
non pœnitentia duxit
ad dominum sed
desperatio
traxit adra-
quem. Leo

Satans
fourth as-
sault.

The en-
counter.

blood is of more merit to procure Gods mercy for salvation, than all the sins that thou hast committed can be of force to provoke his wrath to thy damnation.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than others mens, as being sins of knowledge, and of many years continuance, and such as thereby others have been undone : and all for the most part committed wilfully and presumptuously against God and thy conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee ; meditate,

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy upon their repentance, from forgiving their sins and receiving them into favour ; no more shall thy sins, and continuance therein, hinder him from being merciful unto thee, *If thou dost repent as they did : yea upon thy repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sin in Gods justice without repentance is damnable, so the greatest sin upon repentance is in his mercy pardonable. Thy greatest and inveteratest sins are but the sins of a man, but*
the

1 Tim. i.
16.

the least of his *mercies* is the mercy of God. Because thou knowest thy own sins, thou doubtest whether they shall be pardoned. Mark how this doubtful case is resolved by God himself. Many in *Esays* days thought (as thou dost) they had continued *so long* in sin, that 'twas *too late* for them now to seek to return unto God for *grace and mercy*. But God answered them, *Seek ye the Lord whilst he may be found: call ye upon him whilst he is near.* As if he had said, *whilst life lasts, and my Word is preached*, I am near to be found of all that seek me and pray unto me. The people reply, But we (O Lord) are *grievous sinners*, and therefore dare not presume to call on thy Name, or to come near thy Holiness. To this God answereth, *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me: and I will have mercy on him, and bee his God, and I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong to us; But because our sins are so great, and of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth again. *My thoughts (of mercy) are not your thoughts, nor are your ways (of pardoning) my ways: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art;

*Esay 55.
6, 7, 8, 9,*

Act. 20. 28

1 Joh 1. 7.

art; do you but yet, what God bids thee, *repent and believe*, and the *blood of Jesus Christ*, being the *blood of God*, will cleanse both thee and them from all your sins.

Joh. 3 16.

2. That as God did foresee all thee sins which the world should commit, and yet all those could not hinder him from loving the world, so that he gave his only begotten Son to death, to save as many of the world as would believe and repent: much less shall thy sins being the sins of the least number of the world, be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost repent and believe.

Rom. 5.
8, 9.

3. That if he loved thee so dearly, when thou wast his enemy, that he payed for thee so dear a price as the spilling of his heart blood; how can he but be gracious unto thee, when to save thee will cost him but the casting of a gracious Look upon thee? Look thou not therefore to the greatness of thy sins, but to the infiniteness of his mercy, which is so surpassing great, that if thou puttest all thy own grievous sins together, and addest unto those the sins of *Cain* and *Judas*, and puttest unto them the sins of all the *Reprobates* of the world, doubtless it would be a huge heap; yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least mole-hill and the greatest mountain in a country. The cry of the grievoudest sins that ever we read of, could ne're reach up higher than unto heaven, as the cry of the
sins

sins of Sodom : but the mercy of God (saith David) reacheth up higher than the Heavens, and so over-toppeth all our sins. And if his mercy be greater than all his works, it must needs be greater than all thy sins. And so long as his mercy is greater than the sins of the whole world, do but repent, there is no doubt of pardon.

^a If Satan shall object that thou hast many times vowed to repent, and hast made shew of repentance for the time, yet didst fall to the same sins again and again, and that thy repentance was but feigned, and a mocking of God; And that seeing thou hast so often broke thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate,

^b 1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despair, seeing that this is the common case of all the Children of God in this life, who vow so oft to forbear some sin, ^c till perceiving their weakness not able to perform it, they vow that they will vow no more. Their vows shew the desires of their spiritual man; their breaking, the weakness of their corrupt flesh. And our oft-slips into the same sins, Christ foresaw when he taught us to pray daily, *O Father forgive us our trespasses.*

for Christ sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat, chap. 5.

And

Gen. 19. 13.
Psal. 108. 4.
Psal. 145. 9

a Satans
fourth as-
sault.

b The en-
counter.

c I remem-
ber (saith
Luther) that
Sulpit. was
wont to tel
me, Ego plus
quem milli-
es Deo vovi
&c. I have
more than a
thousand
times vow-
ed unto
God that I
would mend
my life, but
I could ne-
ver perform
my vow.
Henceforth
I will make
no such vow
because I
verily know
that I can-
not keep it.
Unless
therefore
God will be
merciful
into me

Luke 17. 3.

4

Mat. 18. 21

22.

Numb. 21. 9
 Post lach y
 mas gemitusque gra-
 ves clemen-
 tia Christi
 Confestim
 est oculos
 ante locan-
 da tuos.

Jam. 1. 17.

Rom. 8. 28.

Rom. 9. 11.

4 By these
 keys Peter
 opened
 heaven to
 himself, and
 afterwards
 with the rest
 of the Apo-
 stles, unto
 others.

Luk 20. 62.

Luk. 24. 47.

&c

Job 20. 21.

Job 13. 3.

Rom. 11. 29.

Rom. 8. 39.

Satans fixt
 assault.

and why doth Christ enjoin thee (who are but a sinful man) *to forgive thy brother 7 times in a day, if he shall return 7 times in a day, and say, it repenteth me?* But to assure thee, that he (being the God of mercy and goodness it self) will forgive unto thee thy *seventy times seven fold* sins in a day which thou hast committed against him, if thou return unto him by true repentance. The *Israelites* were cured by looking (though with weak eyes) on the *brazen Serpent*, as oft as they were stung by the *fiery serpents* in the *wilderness*, to assure thee, that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as oft as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience: but upon the firmness of Gods Covenant. Though thou *varieth* with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt *return*; for there is no *variableness* with him, *neither shadow of change*. He hath locked up thy salvation and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping the keys, which are ¹ *Faith and Repentance*, and whilst thou hast them thou may'st perswade thy self that thy salvation is sure and safe, for *whom God loveth he loveth to the end, and never repenteth* of bestowing his love on them who repent and believe.

Lastly, *If Satan shall perswade thee thou hast bin doubting a long time, &c that it is best*

for

for thee to despair, seeing thy sins increase, and thy judgment draweth near, meditate.

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as Gods mercy by so many millions of degrees is greater, and that every penitent and believing sinner hath the pardon of all his sins confirmed by the Word and Oath of God; two immutable things, wherein it is impossible that God should lye. His word is, that at what time soever, a sinner, whosoever, doth repent of sins, whatsoever, (for both time and sins, and sinners are indefinite) from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If he will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my Word? *I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance.* The meditation hereof moved Tertul. to exclaim, *Oh how happy are we, when God sweareth that he will not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us!* Listen O drooping spirit, whose soul is assailed with waves of faithless despair, how happy were it to see many, like thee and Hezekia (who mourn like Doves for the sense of

Heb. 6.18.
Ezek. 18.
22.

Dr. King
of London
his Le-
ctures on
Jonah.

Ezek. 33.
11.

O felices
nos quo-
rum causa
jurat Deus!
O miseros
nos si non
Deo qui-
dem ju-
ranti cre-
dimus?
Tertul.

Esa. 28.14

Heb. 12. 24

Mat. 27. 46

2 Tim. 2.

11.

2 Cor. R

20.

Apcc. 3.

14.

Heb. 6. 6.

of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than behold many who die like *beasts* without any feeling of their *own estate*, or any fear of Gods *wrath*, or *Tribunal Seat*, before which they are to appear? Comfort thy self, O languishing Soul; for if *this earth* hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the *allsufficient* atonement of the Lamb, which *Speaketh better things than that of Abel*. And pray for those who never yet obtained the grace to have *such a sense* and detestation of sin. Thou art one *indeed* for whom Christ died, and from whom a wounded spirit (judging rather according to his *feeling* than by *faith*) hath wrung that doleful voice of Christ, *My God, My God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *reign* with him as now thou dost *suffer* with him; for *Yea and Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*; nothing makes the sin against the holy Ghost *unpardonable* but want of *repentance*. The unfained desire to repent is as acceptable to God, as the perfectest repentance that thou couldst wish to perform unto him.

Meditate on these *Evangelical comforts*, and thou shalt see, that in the very agony of *death*, God will so assist thee by his Spirit, that when *Satan* looketh for the greatest victory, he shall receive the foulest foil, yea
when

when thy eye strings are broken, that thou canst not see this light, *Jesus Christ* will appear unto thee to comfort thy soul, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy friends behold thee, like *Mansahs* Angel, doing wonders indeed, when they shall see a frail man, in his greatest weakness (by the meer assistance of Gods Spirit) overcoming the strength of sin, the bitterness of death, and all the power of Satan; and in the fire of faith, and perfume of prayer, ascend up with Angels victoriously into *Heaven*.

Luke 16.
22.

Judg. 13.

An admonition to them who come to visit the sick.

They who come to visit the sick, must have a special care not to stand dumb and staring in the sick persons face to disquiet him; nor yet to speak idly, and to ask unprofitable questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his weakness, and to prepare for eternal life. One hour well spent, when a mans life is almost out spent, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this life, least thou betray his soul to eternal death. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

Questions to be asked of a sick man that is like to die.

Dost thou believe that the Almighty God, the Trinity of Persons in Unity
of

of Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his Divine providence govern the same? So that nothing comes to pass in the *world*, nor to *thy self*, but what his *divine hand and counsel* had determined before to be done.

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought, word, and deed*? And hast deserved for breaking his *holy Laws* the *curse of God*, which containeth all the miseries of this life, and everlasting torments in hell-fire when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not *sorry in thine heart* that thou hast so broken his *Laws*, and neglected his *service and worship*, and so much followed the *world* and thine own vain pleasures? And wouldst thou not lead a *holier life*, if thou wert to begin again?

4. Dost thou from thy heart desire to be reconciled to God in Jesus Christ his *blessed Son, thy Mediator*, who is at the *right hand of God in heaven*, now appearing for thee in the sight of God, and making request unto him for thy soul?

5. Dost thou renounce all confidence in all other *Mediators, or Intercessors, Saints, or Angels*, believing that *Jesus Christ the only Mediator of the New Testament*, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with *David* say

unto

Rom. 8. 34

Heb. 9. 24.

1 Tim. 2. 5.

Heb. 7. 25.

Psal. 73. 25

unto Christ, Whom have I in Heaven but thee? and there is none on earth that I desire besides thee.

6. Dost thou confidently believe and hope to be saved by the only merits of that bloody death and passion which thy Saviour Jesus Christ hath suffered for thee; not putting any hope of Salvation in thine own merits, or in any other means or creatures, being assuredly perswaded that there is no salvation in any other, and that there is none other name under name Heaven whereby thou must be saved.

Acts 4 12.

Act. 10.

7. Dost thou heartily forgive all wrongs and offences done and offered unto thee, by any manner of person whatsoever? And dost thou willingly (from thy heart) ask forgiveness of them, whom thou hast grievously wronged in word or deed? and dost thou cast out of thy heart all malice and hatred which thou hast born to any body? that thou mayst appear before the face of Christ (the Prince of Peace) in perfect love and Charity.

43.

Esay 26.

Esay 9. 6.

Heb. 12. 14

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still with-hold, from any widow or fatherless children, or from any other person whatsoever? be assured, that unless thou shalt restore, like *Zacheus*, those goods and lands (if thou be able) thou canst not truly repent; and without true repentance thou canst not be saved, nor look Christ in the face when thou shalt appear before his judgement seat.

9. Dost

9. Dost thou *firmly believe* that thy body shall be *raised* up out of the grave at the sound of the *last trumpet*? And that thy body and soul shall be united together again in the *Resurrection day*, to appear before the *Lord Jesus Christ*; and thence to go with him into the Kingdom of Heaven, to live in everlasting bliss and glory.

If the sick party shall answer to all these questions like a faithful Christian, then let all who are present joyn together, and pray for him, in these, or the like words.

A Prayer to be said for the sick, by them who visit him.

O Merciful Father, who art the Lord and giver of life, and to whom *belongeth the issues of death*: we thy children here assembled do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands. much less to become suiters to thy *Majesty* in the behalf of others; yet because thou hast commanded us to pray one for another, *especially for the sick*, and hast promised, *that the prayers of the righteous shall avail much with thee*: in the obedience therefore of thy *Commandment*, and confidence of thy gracious *promise*, we are bold to become humble suiters to thy *divine Majesty* in the behalf of this our dear brother (or sister) whom thou hast visited with the chastisement of thy own fatherly hand. We could gladly wish the *restitution* of his health, and a *longer continuance* of his life and Christian

James 5.

Fellow-

Fellowship amongst us: but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this *visitation* to call for him out of this mortal life: we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter death and passion (which he hath suffer'd for him) that thou wouldest pardon and forgive unto him all his sins: as well that wherein he was conceived and born, as also the offences and transgressions which ever since to this day and hour he hath committed, in thought, word & deed, against thy divine Majesty. Cast them behind thy back, *remove them as far from thy presence as the East is from the West*; blot them out of thy remembrance, lay them not to his charge; wash them away with the blood of Christ, that they may no more be seen, and deliver him from all the judgments which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgment against his soul: and impute unto him the righteousness of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy Children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*; for here is a sick soul that needeth the help of such an Heavenly Physician. O Lord increase his faith,

T

that

that he may believe that Christ died for him, and that his blood cleanseth him from all his sins : and either *assuage* his *pain*, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him then thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding *greatness* of thy *Mercy* and power towards them that *believe* in thee : And in his *weakness*, O Lord, shew thou thy *strength*. Defend him against the suggestions and temptations of *Satan*; who (as he hath all his life time) will now in his weakness especially seek to *assail* him and to devour him. Oh *save* his soul, and *reprove* *Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this world, and to *desire* to be *loosed*, and to be *with Christ*. And when that *good hour* and time shall come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yield up his *soul* into thy *merciful hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, his *last thoughts* his *best thoughts*. And when the *sight* of his eyes is gone, and his *tongue* shall fail to do his office, grant (O Lord) that his

his soul may (with Stephen) behold Jesus Christ in heaven ready to receive him: and that thy Spirit within him may make requests for him with sighs that cannot be expressed. Teach us in him to read and see our own end and mortality: and therefore to be careful to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear brother (or sister) thy sick servant unto thy eternal grace and mercy, in that prayer which Christ our Saviour hath taught us, saying :

Rom. 8. 26

Our Father which art in heaven, &c.

Thy grace O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the sick some special Chapters of the holy Scriptures : as
The three first Chapters of the Book of Job.

The 14. and 19. Chapters of Job.

The 34 Chapters of Deuteronomy.

The two last Chpters of Joshua.

The 17. Chapter of the first of Kings.

The 2. 4. and 12. Chapters of the second of Kings.

The 38. 40. and 65. Chapters of Isaiah.

The History of the passion of Christ.

The 8. Chapter to the Romans.

The 15. Chapter of the first Epistle to the Corinthians.

The fourth of the first Epistle to the *Thessalonians*.

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *S. James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*: or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him: and praying the Lord to send them a joyful meeting in the *Kingdom of Heaven*, and a blessed *Resurrection* at the last day, they may depart at their pleasure, in the peace of God.

Consolations against impatience in sickness.

IF in thy sickness by extremity of pain thou be driven to impatience, meditate.

1. That thy *sins* have deserved the pains of *Hell*, therefore thou may'st with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly Father, and the *rod* is in his hand. If thou diddest suffer with reverence being a *child* the correction of thy *earthly parents*, how much rather shouldest thou now subject thy self (being the child of God) to the chastisement of the heavenly Father, seeing it is for thine eternal good?

3 That Christ suffered in his soul and body far grievouser pains for thee, therefore thou must more willingly suffer his blessed

Heb. 12. 9.

Vir dolorum.

Isa. 53. 3.

bleſſed pleaſure for thine own good. Therefore ſaith Peter, *Chriſt ſuffered for you leaving you an example that ye ſhould follow his ſteps.* And, *Let us,* (ſaith St. Paul) *run with joy the race that is ſet before us, looking unto Jeſus the Author and Finiſher of our Faith, who for the joy that was ſet before him endured the Croſs, &c.*

4. That theſe afflictions which now you ſuffer, are none other but ſuch which are accompliſhed in your brethren that are in the world, as witneſſeth Peter: yea, *Jobs* afflictions were far more grievous. There is not one of the Saints which are now at reſt in Heavenly joys, but endured as much as you do, before they went thither: yea, many of them willingly ſuffered all the torments that Tyrants could inflict upon them, that they might come to thoſe heavenly joys whereunto you are now called. And you have a promiſe that the God of all grace, after that you have ſuffered a while, will make you perfect, ſtabliſh ſtrengthen, and ſettle you. And that God of his fidelity will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

5. That God hath determined the time when thy affliction ſhall end, as well as the time when it began. *Thirty eight years* were appointed the ſick man at Bethſedas Pool. *12 years* to the woman with the bloody iſſue. *Three months* to Moſes. *Ten days* Tribulation to the Angel of the Church of Smyrna. *Three days* plague to David. Yea the number of

1 Pet. 2.

21.

Heb. 12:

1, 2.

1 Pet. 5.9.

S Romitus

*cum quo-**tannis gra-**vi morbo**tentaretur**à deo, dolu-**it quod uno**anno liber**eſſet, ac ſi à**Deo tunc**deſertus**fuisset.*

Vit. Pat.

c. 28.

1 Pet. 5.

10.

1 Cor. 10.

13.

John. 5.5.

Mat. 9.20.

Exod. 2.2.

Apo. 2.10.

2 Sam. 23.

24.

Pſal. 56.8.

*Modicum &
videbo vos.*
John 16. 16.
Psal. 80.
Apoc. 6. 11.
John 16. 21.
Psal. 110. 7.

*Nubecula
est; cito
transibit.*
Joh. 16. 21.

Act. 17. 58.
Apoc. 2. 10.
Job 2. 10.
Rom. 8. 28.
verse 38. 39
*Morbui non
malis adnu-
merandus,
qui multis
utiliter acce-
dit.* Basil. in
Hexam.
*Morbui est
utilis que-
dam institu-
tio, que do-
cet caduca
aspernare &
caelestia spi-
rare.* Nazi-
an. ad Phi-
lagrium.

the godly mans tears are registred in Gods book, and the quantity kept in his bottle.

The time of our trouble (saith Christ) is but a *Modicum*. Gods anger lasts but a *moment* (saith David) a little season (saith the Lord) and therefore calls all the time of our pain, but the *hour of sorrow*. David, for the swiftness thereof, compares our present troubles to a *Brook*, and Athanasius to a *showr* : compare the longest misery that a man endures in this life, to the eternity of eternal joys, and they will appear to be nothing. And as the sight of a Son safe born makes the mother forget all her former deadly pain, so the sight of Christ in Heaven who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been : like Stephen, who as soon as he saw Christ, forgot his own wounds, with the horreur of the Grave, and terror of the stones, and sweetly yielded his soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds ; Be faithful unto the death, and he will give thee the Crown of eternal life.

6. That you are now called to Repetitions in in Christs School, to see how much Faith, Patience, and Goldiness, you have learned all this while : and whether you can, like Job, receive at the hand of God some evil, as well as you have hitherto received a great deal of good. As therefore you have always prayed, *Thy will be done*, so be not now offended at that which is done by his holy will.

7. That

7. That all things shall work together for the best to them that love God? in so much that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord. Assure your self that every pang is a prevention of the pains of Hell, every respite an earnest of Heavens rest; and how many stripes do you esteem Heaven worth; As your life hath been a comfort to others, so give your friends a Christian example to dye, and deceive the Devil, as Job did. It is but the Cross of Christ, sent before to crucifie the love of the world in thee, that thou mayst go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy arms his holy Cross, carry it after him, unto him; thy pains will shortly pass, thy joys shall never pass away.

Consolations against the fear of Death.

IF in the time of thy sickness thou findest thy self fearful to dye, meditate,

1. That it argueth a dastardly mind to fear that which is not: For in the Church of Christ there is no death, Isa 25. 7. 8. And whosoever liveth and believeth in Christ shall never die, Job. 11. 26. Let them fear death who live without Christ: Christians die not, but when they please God, they are like Enoch translated unto God. Their pains are but Elias fiery Chariot to carry them to Heaven: or like Lazarus sores sending

Gen. 5. 24.
2 Kings 2.
11, 12.
Luke 6.
23.

John 14:

them to *Abrahams* bosom. In a word, if thou be one that like *Lazarus* lovest *Jesus*, thy sickness is not unto the death, but for the glory of God, who of his love changeth thy living death to an everlasting life. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the immortality of the soul: wilt thou being trained so long in Christ's School, (and now called to the *Marriage Supper* of the blessed Lamb, *Apoc.* 19.7.) be one of those *Guests* that refuse to go to that joyful *Banquet*? God forbid.

Job 14: 5.

2. Remember that thy abode here is but the second degree of thy life; for after thou hadst first lived nine months in thy *Mother's womb*, thou wast of necessity driven thence to live here in a second degree of life. And when that number of months which God hath determined for this life, are expired, thou must likewise leave this, and pass to a third degree in the other world, which never ends Which to them that live and die in the Lord, surpasseth as far this kind of life as this doth that which one lives in his *Mother's womb*. To this last and excellentest degree of life, through this door passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldest thou fear that which is common to all Gods elect? why should that be uncouth to thee, which was welcome to all them? Fear not death; for as it is the *Exo-*
dus

dus of a bad, so it is the *Genesis* of a better world: the end of a *temporal*, but the beginning of an *eternal* life.

3. Consider that there are but *three things* that can make death so fearful unto thee. First, the *loss* thou hast thereby. Secondly, the *pain* that is therein. Thirdly, the *terrible effects* which follow after. All these are but false fires, and causeless fears. For the first, if thou leavest here uncertain goods which *Thieves* may rob, thou shalt find in Heaven a true *treasure* that can never be taken away: these were but lent thee as a *steward* upon accounts, those shall be *given* thee as the *reward* for ever. If thou leavest a *loving wife*, thou shalt be married to *Christ*, which is more lovely. If thou lovest *children* and *friends*, thou shalt there find all thy *religious* ancestors and children departed: yea *Christ*, and all his blessed *Saints* and *Angels*: and as many of thy children as be Gods children, shall thither follow after thee. Thou leavest an *earthly possession*, and a *house of clay*: and thou shalt enjoy an *Heavenly inheritance* and *mansion of glory*: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay is not death unto thee *gain*? Go home, Go home, and we will follow after thee.

Secondly, for the pain in death; the *fear* of death more *pains* many then the very *pangs* of death; for many a Christian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *hope* on the firm ground of the *Word* of God, who hath promised in

T 5

Mors praesentis vitae exitus, & introitus melioris.
Bern. in Epist. ad Rom,

Mat. 6. 19,
20.

Joh. 14. 2.
2 Cor. 5. 1.

Timor mortis ipsa morte perior.

thy

2 Cor. 12. thy weakness to perfect his strength, and not
 9. to suffer thee to be tempted above that thou
 1 Cor. 10. art able to bear: and Christ will shortly
 13. turn all thy temporal pains to his eternal
 joys.

Lastly, As for the terrible effects which follow after death, they belong not to thee being a member of Christ; for Christ by his death hath taken away the sting of death to the faithful; so that now there is no condemnation to them that are in Christ Jesus. And Christ hath protested, that he that believeth in him hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the Holy Spirit from heaven saith, blessed are the dead which die in the Lord; and that from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithful, death is swallowed up in victory; and this sting which is sin and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a sleep and rest, and in respect of our souls, a going to our heavenly Father, a departure in peace, a removing from this body to go to the Lord, a dissolution of soul and body to be with Christ. What shall we say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throws and travels, to bring forth eternal life. And who would not pass through Hell to go to Paradise? much more through death? There is nothing after death that thou needest fear; not thy sins, because Christ hath
 Rom. 8. 1.
 John 5. 24.
 1 Cor. 15.
 54.
 1 Thes. 4.
 13.
 Isa. 26.
 Apoc. 14.
 1 Joh. 14.
 1.
 ἀνάστασις
 ἐν εἰρήνῃ
 Luke 3.
 1 Cor. 3.
 Phil. 1. 23.
 ἀνάστασις.
 Mors porta
 gloriæ.
 Greg. ja-
 nuæ vitæ.
 Bern.

payed

payed thy ransome; not the Judge, for he is thy loving brother; not the Grave, for it is the Lords bed; nor Hell, for thy Redeemer keeps the Key; not the Devil, for Gods holy Angels pitch their tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer Eternal life: glorifie therefore Christ by a blessed death. Say chearfully, come Lord Jesus, for thy Servant commeth unto thee: I am willing, Lord, help my weakness.

Seven sanctified Thoughts, and mournful Sighs of a sick man ready to die.

NOW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity; but gives us in the midst of our extremities some respite to ease and refresh our selves; thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain Heaven) to make use of every breathing time which God doth afford thee: and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and Sighs.

The first Thought.

SEeing every man enters into this life in tears, passeth it in sweat, and ends it in sorow; ah what is there in it, that a man should desire to live any longer in it? Oh! what a folly is it, that when the Mariner roweth

roweth with all his force to arrive at the wished Port ; and that the *Traveller* never resteth till he cometh to his journeys end; we fear to descry our *Port*, and therefore would put back our *Bark* to be longer tossed in this continual tempest ; we weep to see our journeys end, and therefore desire our journey to be lengthened, that we might be more tired with a soul and cumbersome way:

The Spiritual sigh thereupon.

Gen. 47. 9.

O Lord, this life is but a troublesome Pilgrimage, few in days, but full in evils : and I am weary of it by reason of my sins. Let me therefore (O Lord) intreat thy Majesty in this my bed of *sickness*, as *Elias* did under the *juniper tree* in his *affliction* : *It is now enough, O Lord, that I have lived so long in this vale of misery ; take my soul into thy merciful hands, for I am no better then my Fathers.*

1 King. 19.
4.

The second Thought.

THink with what a body of sin thou art loaden, what great *civil wars* are contained in a *little world* ; the *flesh* fighting against the *spirit* ; *passion* against *reason*, *Earth* against *Heaven*, and the world within thee banding it self for the world without thee; and that but one only means remains to end this conflict, *death*, which (in Gods appointed time) will separate thy Spirit from thy flesh ; the pure and regenerate part of thy soul, from that part which is impure and unregenerate.

The

The Spiritual sigh upon the second Thought.

O Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood. And because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling; I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation to thy only grace and mercy, saying (with the Holy Apostle) Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.

Rom. 7. 24.
1 Pet. 2.
Apoc. 5. 9.
Psal. 116.
8.

1 Cor. 15.
57.
Psal. 145.

The third Thought.

Think how it behoves thee, to be assured that thy soul is *Christs*; for death hath taken sufficient gages to assure himself of thy body, and that all thy senses be all ready to die, save only the sense of pain, but sith the beginning of thy being began with pain, marvel the less if thy end conclude with *dolours*. But if these temporal *dolours* (which only afflict the body) be so painful: O Lord, who can endure the devouring fire? who can abide the everlasting burning?

Isa. 33. 14

The spiritual sigh upon the third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only *Physician* that canst ease my body from pain, and restore my Soul to life eternal: put thy *Passion, Cross and Death*, betwixt my Soul and

Act 7. 59.

and thy *Judgments*: and let the merits of thy obedience stand betwixt thy Fathers justice and my disobedience: and from these bodily pains receive my soul into thine everlasting peace: for I cry unto thee with Stephen; Lord Jesus receive my spirit.

The fourth Thought.

THink that the worst that death can do is but to send thy soul sooner than thy flesh would be willing, to Christ, and his Heavenly joys: Remember that that worst is thy best hope. The worst therefore of death, is rather a help than a harm.

The spiritual Sigh upon the fourth Thought.

Luke 23.

43.

Phil. 1. 23.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in misery flyeth unto thy Grace for succour and mercy; Oh sound that sweet voice in the ears of my soul, which thou spake'st unto the penitent thief on the Cross, *This day thou shalt be with me in Paradise.* For I, O Lord, do (with the Apostle) from my soul speak unto thee *I desire to be dissolved and to be with Christ.*

The fifth Thought.

Isa. 25. 7, 8

John 11.

25.

THink (if thou fearest to die) That in Mount Sion there is no death; for he that believeth in Christ, shall never die. And if thou desirest to live, without doubt the life eternal (whereunto his death is a passage) shall passeth all. There do all the faithful departed (having ended their miseries)

miserics) live with *Christ* in joys : and thither shall all the godly, which survive, be gathered out of their troubles to enjoy with him *eternal rest*.

The Spiritual Sigh on the fifth Thought.

O Lord, thou seest the malice of Satan, who (not contenting himself, like a roaring Lion all the days and nights of our life, to seek our destruction) shews himself *busiest*, when thy children are *weakest*, and nearest to their end : O Lord reprove him, and preserve my soul. He seeks to terrifie me with death, which my sins have *deserved* ; but let thy *holy Spirit* comfort my soul with the assurance of *eternal life*, which thy *blood* hath *purchased*. Assuage my pain, increase my patience, and (if it be thy blessed will) end my troubles : for my soul beseecheth thee with old blessed *Simeon*, Lord now let me thy servant depart in peace, according to thy word.

1 Pet. 5.8.

Luk. 2.29.

The sixth Sigh.

THink with thy self what a blessing God hath bestowed upon thee above many millions in the world : that whereas they are either Pagans, who worship not the true God ; or Idolaters, who worship the true God falsely : thou hast lived in a true *Christian Church*, and hast grace to die in the true *Christian faith*, and to be buried in the *Sepulchre of Gods Servants* ; who all wait for the hope of *Israel*, and raising of their bodies in the resurrection of the just.

Acts 26.

6, 7.

Luk. 14.14

The

*The spiritual sigh upon the sixth Thought.*Joh. 11. 25
26.

Vers. 24.

Job 19. 25
26.

Mat. 25. 34

Gal. 3. 13.

Lam. 1. 12.

O Lord Jesus Christ, who art the Resurrection, and the life, in whom whosoever believeth shall live though he were dead I believe that whosoever liveth, and believeth in thee shall never die. I know that I shall rise again in the resurrection of the last day; for I am sure, that thou my Redeemer livest And though that after my death, worms destroy this body, yet I shall see thee, my Lord, and my God, in this flesh.

Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence; Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world.

The seventh Thought.

THink with thy self how Christ endured for thee a cursed death, and the wrath of God which was due unto thy sins; and what terrible pains and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs faith, when they might have lived by dissembling or denying him: how much more willing shouldest thou be to depart in the faith in Christ, having less pains to torment thee, and more means to comfort thee?

The

The Spiritual Sigh upon the seventh thought.

O Lord, my sins have deserved the pains of Hell and eternal death; much more these fatherly corrections, wherewith thou dost afflict me: But O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sins with thy most precious blood, and receive my soul into thy heavenly Kingdom; for into thy hands O Father, I commend my Spirit, and thou hast redeemed me, O Lord, thou God of truth.

The sick person ought now to send for some godly and religious Pastor.

IN any wise, remember (if conveniently it may be) to send for some godly and religious Pastor: not only to pray for thee at thy death, (for God in such a case hath promised to hear the prayers of the righteous^a Prophets, and^b Elders of the Church) but also upon thy confession. and unfeigned repentance to absolve thee of thy sins. For as Christ hath given him a calling to^c baptize thee unto repentance for the remission of thy sins: so hath he likewise given him a calling, and^d power and^e authority (upon repentance) to absolve thee from thy sins; ^fI will give thee the Keyes of the Kingdom of Heaven: and whatsoever thou shalt bind upon earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. And again, Verily I say unto you, Whatsoever ye bind

Joh. 1. 29.
Apo. 1. 5.
Luk. 23. 42

Psal. 35. 1.

^aGen 20. 7
Jer. 18. 20
and 3. 1.
Ezek. 4. 14
¹ Sam. 9. 7
and 12.
19. 21.
^b Jam. 5.
14, 15, 16.
^c Mar. 1. 4.
Acts 19. 4.
^d 1 Cor. 5. 4.
^e 1 Cor.
10. 8.
^f Mat. 16.
19.
Mat. 18. 18

John 20.
21, 23.

Job 33. 19
22, 23, 24.

James 5.
17, 18.

Apo. 11. 6.

1 Cor. 5. 5.

2 Cor. 10.

4.
Mat. 16.

19.

Ministri
peccata
remittunt

non au-

τεξουτες,

sed οὐ γα-

ρουντες.

1 Cor. 5. 4.

1 Cor. 4

1, 2.

Act. 13. 38

bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven. And again, Receive ye the holy Ghost: Whosoever's sins ye remit, they are remitted unto them; and whosoever's sins ye retain they are retained. This Doctrine was as ancient in the Church of God as Job, for Elihu tells him, That when God strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answerable hereunto saith St. James (if the sick have committed sins) upon his Repentance, and the Prayers of the Elders, they shall be forgiven him. These have power to shut Heaven and to deliver (the scandalous impenitent sinner) to Satan: For the weapons of their warfare are not carnal; but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops, and Priests of the Church, do not forgive sins by any absolute power of their own (for so only Christ, their master forgiveth sins) but ministerially, as the servants of Christ, and Stewards, to whose fidelity their Lord and Master hath committed his Keys: and that is, when they do declare and pronounce, either publicly, or privately, by the Word of God, what bindeth, what looseth; and the mercies of

of God to penitent sinners, or his Judgments to impenitent and obstinate persons; and so do apply the general promises or threatnings to the penitent or impenitent. For Christ from Heaven doth by them (as by his Ministers on Earth) declare whom he remitteth and bindeth, and to whom he will open the gates of Heaven, and against whom he will shut them. And therefore it is not said, *Whose sins ye signifie to be remitted*, but *whose sins ye remit*. They then do remit sins, because Christ by their Ministry remitteth sins, as Christ by his Disciples loosed Lazarus, *Joh 11. 44*. And as no water could wash away Naamans Leprosy, but the waters of Jordan, (though other Rivers were as clear) because the promise was annexed unto the waters of Jordan, & not of other Rivers so though another man may pronounce the same words, yet have they not the like efficacy and power to work on the conscience, as when they are pronounced from the mouth of Christs Ministers, because that the * promise is annexed to the Word of God, in their mouths: For them hath he ^a chosen, ^b separated, and ^c set apart for this work; and to them he hath committed the ^d Ministry, and word of reconciliation; by their holy ^e calling and ^f ordination they have received the ^g holy Ghost, and the ministerial power of binding and loosing. They are sent forth of the holy Ghost for this work whereunto he hath called them. And Christ gives his ministers power

To this end
saith Basil,
in Asc. c. 13
Christus omnibus
Pastoribus &
Doctoribus
Ecclesie
ισωω μα-
ρεχδ εε-
οιαν,
equalem tri-
huit potesta-
tem, cujus
signum est
quod omnes
ex equo li-
gant & sol-
vant ut Pe-
trus. Papista
dare not
deny this.
Quilibet sa-
cerdos (quan-
tum est ex
virtute cla-
vium) habet
potestatem in
differenter
in omnes. In
supplement
Thomæ 4 6.
Verse 10.
* Joh 10.
21, 22.
a Act. 1. 24.
b Act. 13. 2.
c Rom. 1. 7.
d 2 Cor. 5.
18, 19.
e Act. 13. 1.
24. g Joh 20.

1 Cor. 1. 1. H 3. 4 Tit. 1. 5 f Joh. 20. 22, 23 Acts 13. 24. g Joh 20. 22.

Luk. 11.4.
2 Cor. 5.
18.

to forgive sins to the penitent in the same words that he teacheth us in the Lords Prayer to desire God to forgive us our sins: to assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of Christs blood, forgive them all their sins: So that what Christ decreeth in Heaven, *in foro judicii*; the same he declareth on earth by his reconciling Ministers, *in foro pœnitentiæ*: so that as God hath reconciled the world to himself by Jesus Christ: so hath he (saith the Apostle) given unto us the mystery of this reconciliation.

John 20.
21, 23.

He that sent them to baptize, saying, *Go and teach all nations, baptizing them, &c.* sent them also to remit sins, saying, *As my Father sent me, so send I you; whose soever sins ye remit, they are remitted unto them, &c.* As therefore none can baptize (though he use the same water and words) but only the lawful Minister, which Christ hath called and authorized to this divine and Ministerial Function: so though others may comfort with good words; yet none can absolve from sin, but only those to whom Christ hath committed the holy Ministry and Word of reconciliation: and of their absolution, Christ speaketh, *he that heareth you heareth me.* In a doubtful title thou wilt ask the counsel of the skilful Lawyer, in peril of sickness thou wilt know the advice of the learned Physitian: and is there no danger in dread of damnation, for a sinner to be his own Judge.

2 Cor. 2.
7, 10,
Heb. 5. 4.

2 Cor. 5.
18, 19.
Luke 10.
16.

Judicious

Judicious Calvin teacheth this point of Doctrine most plainly; *Etsi omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: inasmuch as they are said to remit sins, and to loose souls. Let every faithful man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he makes private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul: whose office it is (both publicly and privately) to administer Evangelical Consolation to Gods people.

Beza^a highly commendeth this practice: and Luther saith, That he had rather lose a thousand worlds, than suffer private Confession to be thrust out of the Church. Our Church hath ever most^b soundly maintained the truth of this Doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish auricular Confession; which they thrust upon the souls of Christians, as an expiatory Sacrifice, and a meritorious satisfaction for sin, racking their Consciences to confess, when they feel no distress, and to enumerate all their sins, which is impossible: that by this means they might
dive

Lib. 3.
Instit. cap.
4. sect. 12.

^a In Antith.
Papatus
& Christi-
anis. vo.
1. fol. 66.
Luther
tom. 6. fol.
109. &
seq.

^b Witness
our Litur-
gy D. Hol-
land ab-
solved D.
Reinolds,
who not
being able
to speak,
kissed the
hand
where-
with he
was absol-
ved.

^a Apoc. 3.

7.

Mat. 2. 7.

Lukes. 21.

^b Mat. 16.

19.

^c 1 Cor. 4.

1.

2 Cor. 5.

20.

*Ministerii
clavis du-
plex est,
una scien-
tia discer-
nendi.*

1 Cor. 12.

10.

1 Joh. 4. 1.

Jer. 25. 15.

*Alia est**potestas li-**gandi &**absoluendi.*

Joh. 20. 23

Mat. 27. 4.

Heb. 7. 24.

27, 28.

Heb. 8. 4.

Heb. 7. 25.

divine into the secrets of all men, which oft times hath proved pernicious, not only to private persons, but also to publick States. But the truth of Gods word is, that no person having received orders in the Church of Rome can truly *absolve* a sinner: for the keys of *absolution* are two, the one is the key of *Authority*, and that only ^a *Christ* hath; the other is the key of *Ministry*, and this he ^b gives to his *Ministers*, who are therefore called the *Ministers of Christ*, The ^c *Stewards of Gods Mysteries*, The ^{*} *Embassadors of reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But *Christ* never ordained in the New Testament any order of *sacrificing Priests*: neither is the name of *iepodis* which properly signifieth *sacerdos*, or *sacrificing Priest*, given to any Officer of *Christ*, in all the New Testament: Neither do we read in all the new Testament of any who confessed himself to a *Priest*, but *Judas*. Neither is there any *real Priest* in the New Testament, but only *Christ*. Neither is there any part of his *Priest-hood*, to be now accomplished on *Earth*, but that which he fulfillerh in *Heaven*, by making *intercession* for us. Seeing therefore *Christ* never ordained any order of *sacrificing Priests*: and that *Popish Priests*, scorne the name of *Ministers of the Gospel*, to whom only *Christ* committed his *Keys*, it necessarily followeth, that no *popish priest* can truly either *excommunicate* or *absolve* any sinner, or have any lawful right to meddle with *Christs Keys*. But the *Antichristian abuse* of this divine

Ordinance should not abolish the *lawful use* thereof betwixt Christians and their pastors in *cases of distress of Conscience*, for which it was chiefly ordained.

And verily there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble Spirit*, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any *sin* therefore troubleth thy conscience, confess it to *Gods Minister*, ask his counsel; and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientiæ*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself in *foro judicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Try this, and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *dignity* of this divine calling, they would the more honour the *Calling*, and reverence the *Persons*.

Luke 10.
16.

The sick man (having thus eased his conscience, and received his *Absolution*) may do well (having a convenient number of faithful Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, and to discourage the *Devil* in his assaults. In this respect the ^a *Council of Nice* termeth this Sacrament, *Viaticum*, the *souls provision for her journey*. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch

^a *Concil.*
Nic. Can.
12.

b Mat. 26.
18.
Luk. 22.12.
c Rom. 16.5.
Philem. v. 2.
d Mat. 18.
20.

e Jewel a-
gainst Har-
ding, Art. 1.
of privat
Mass, fol. 4.
f In missis
privatis suf-
ficit si unus
sit præsens,
scilicet Mi-
nister qui-
populi totius
personam ge-
rit. Aquin.
par. 3. q. 33.
Art. 5.
g De cœnæ
administra-
tione ita
sentio, liben-
ter, admit-
tendum esse
hunc morem,
ut apud æ-
gros cele-
bretur com-
munio, cum
ita res &
opportunitas
feret, Epist.
51.

asmuch as our Lord (the first Instituter) celebrated it in a ^b private house, and that ^{S.} ^c Paul termeth the houses of Christians, the *Churches of Christ*: and that ^d Christ himself hath promised to be in the midst of the faithful, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not through sickness able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity then knowledge, who thinks that this savours of a private Mass. For a Mass is called private, not because it is said in a private house, but because (as Bishop ^e Jewel teacheth out of ^f Aquinas) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the Antichristian Idol of a private Mass, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed, many faithful Brethren meet together and tarry one for another, Christ his death is remembered and shewed, and the Minister together with the Faithful, and the sick party do Communicate. Mr. Calvin saith, That he doth very willingly admit administering the Communion to them that are sick,
when

when the case and opportunity so requireth. And in * another place he saith, That he had many weighty reasons to compel him not to deny the Lords Supper unto the sick. Yet I would wish all Christians to use to receive often in their health, especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as *Mr. Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards: the efficacy whereof did men throughly understand, they should not need to be so often exhorted to receive it.*

Pastores omnes hic exoratos velim, ut in hujus controversiæ statum penitus introspeciant: nec fideles ex hac vita migrantes & panem vitæ petentes viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, & non sit qui frangat eis. As therefore when a wicked liver dieth he may say to death, as *Ahab* said to *Eliab*, *Hast thou found me, O my enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may say of death, as *David* said of *Abimaaz*, *Let him come, and welcom, for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyful news of eternal life.* And

* Cur cœnam agro-
tis negan-
dam esse
non arbi-
tror, mul-
tæ & gra-
ves causæ
me impel-
lunt. E-
pist. 32.1.
Perkins his
right way
to dying.

Admoni-
tio ad Pa-
stres.
Lam. 4.4

1 Kings.1.
2, 10.

2Sam. 28.
28.
Ut moria-
re pius, vi-
vere disce
pie.

* Sum-
mum ho-
minis bo-
num, bo-
nus ex hac
vita exi-
tus.

as the *Red Sea* was a gulf to drown the *Egyptians* to destruction, but a passage to the *Israelites* to convey them to *Canaans* possession: so death to the wicked, is a *sink* to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of a * *blessed death*, will make amends for all the *sorrows* of a *bitter life*.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words fixing the eyes of thy soul upon Jesus Christ thy Saviour.

4. *Prayer at yielding up of the Ghost.*

Joh. 1. 29.

○ *Lamb of God* which by thy blood hast taken away the sins of the world, have mercy upon me a sinner, *Lord Jesus receive my spirit*. Amen.

Luk. 18. 13

When the sick party is departing, let the faithful that are present kneel down, and commend his soul to God, in these or the like words.

Psal. 46. 1.

Psal. 49.

○ Gracious God and merciful Father who art the refuge and strength, and very present help in trouble: lift up the light of thy favourable countenance at this instant upon thy servant that now cometh to appear in thy presence: wash away, good Lord, all his sins, by the merits of Christ Jesus blood, that they may never be laid to his charge. Increase his faith, preserve and keep safe his soul from the danger of the Devil and his wicked Angels. Comfort him with thy holy Spirit, cause him now to feel

1 Joh. 1. 7.

feel

feel that thou art his *loving Father*, and that he is thy child by *Adoption* and *Grace*. Save, O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul, as thou didst the *penitent thief* into thy heavenly *Paradise*; Let thy blessed Angels conduct him thither, as they carried the soul of *Lazarus*: and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine own *Son*, our only *Mediator*, that sits at thy right hand, for him and us all; even for the merit of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father, &c.*

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed *Martyrdom*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and to confirm all, to embrace the truth thereof. To this kind of death Christ hath promised a *Crown*. Be thou faithful unto the death, and I will give thee the *Crown of life*. Which promise the Church so firmly believeth, that they termed *Martyrdom*

I Cor. 12.

13.

Sanguis
Martyrum
semen Ec-
clesiæ.

Martyres
accepe-
runt non
dederunt
coronas,
Leo.

Martyrio
coronatus
Euf. usual.

δῶσω σοι
τὸν στε-
νον τῆς
ζωῆς.

Ap. 2. 10.

Bern Fer.
in fest. in-
no. Frid.
Nausea in
vit. Johan.
Flores.
Hist ad
An. 66.
Mat. 2.
Act. 7.
Acts &
Monum:
1 Pet. 2. 10

Causa, non
passio, fa-
cit marty-
rem. Aug.
Epi. Non
mortesed
mores.
Dr. Boys.
Tho. Aq
in 1. p.
quest. 19.
art. 6.
John 16. 2
Acts 9. 1.
Phil. 3. 6.

it self, a *Crown*. And God to animate Christians to this excellent prize, would by a *prediction* that *Stephen*, the first Christian *Martyr*, should have his name of a *Crown*.

Of *Martyrdom* there are three kinds.

1. *Sola voluntate*, in will only, as *John* the *Evangelist*, (who being boyled in a Caldron of Oyl) came out rather *annointed* than *sod*: and dyed of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed, as in the primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *G'over*, *Taylor*, and others innumerable: whose *fiery zeal* to Gods truth, brought them to the *flames* of *Martyrdome*, to seal Christs *Faith*. It is not the *cruelty* of the death, but the *innocency* and *holiness* of the cause, that maketh a *Martyr*. Neither is an *Erroneous Conscience* a sufficient *warrant* to suffer *Martyrdome*: becuse science in Gods Word must direct *Conscience* in mans heart. For they who killed the *Apostles*, in their erroneous consciences, thought *they did God good service*: and *Paul* of *zeal* breathed out *slaughters* against the *Lords Saints*. Now whether the cause of our *Seminary Priests* and *Jesuits* be so *holy*, *true* and *innocent*, as that it may

warrant

warrant their Conscience to suffer death and to hazard their eternal salvation thereon: let *Pauls* Epistle written to the *antient Christian Romans* (but against our *new Antichristian Romans*) be judge: and it will plainly appear, that the Doctrin which *St. Paul* taught the antient Church of *Rome*, is *ex diametro* opposite in 20 fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For, *St. Paul* taught the Primitive Church of *Rome*.

1. That our *Election* is of Gods *Free-Grace*, and not *ex operibus praevisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are *justified* before God by *faith only*, without *good works*, Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 1. 17.

3. That the *good works* of the regenerate, are not of their *own condignity meritorious*, nor such as can deserve heaven, Rom. 8. 8. Rom. 11. 6. Rom. 6. 23.

4. That *those Books only* are Gods *Oracles* and *Canonical Scripture*, which were committed to the *custody* and *credit* of the *Jews*, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the *Apocrypha*.

5. That the *holy Scriptures* have Gods *authority* * Rom. 9. 17. Ro. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore *above* the *authority* of the *Church*.

6. That all, as well *Laity* as *Clergy*, that will be saved, must familiarly *read* or *know* the *holy Scriptures*, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

V 3

7. That

Epistola
ad Roma-
nos, is now
Epistolain
Romanos.

* Note
that the
Scripture
saith, God
saith, and
the Scrip-
ture con-
cludeth, is
all one
with *Paul*.

ταῖς ὁμοίαις
Having re-
ference to
what he
spake be-
fore.
Rom. 1. 13
of Images.

7. That all Images made of the true God, are very Idols, R. 1. 23. & R. 2. 22. confer'd.

8. That to bow the knee religiously to an Image, or to worship any Creature, is meer Idolatry Ro. 11. 4. & a lying service Ro. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 8. 13, 14. Rom. 8. 15, 27. Therefore not to Saints and Angels.

10. That Christ is our only intercessor in Heaven, Ro. 8. 34. Ro. 5. 2. Ro. 16. 27.

11. That the only sacrifice of Christians, is nothing but the spiritual sacrificing of their souls and bodies to serve God in holiness and righteousness, Ro. 12. 2. Ro. 15. 16. therefore no real sacrificing of Christ in the Mass.

12. That the religious worship call'd *doulia* as well as *latría*, belongeth to God alone, Ro. 1. 9. Ro. 12. 1. Ro. 16. 18. conferred.

13. That all Christians are to pray unto God in their own native language. R 14. 11.

14. That we have not of our selves, in the state of corruption, free will unto good, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace, *ex opere operato*, but sign and seal that is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8. 9, 16. 35, &c.

18. That no man in this life, since Adams fall, can perfectly fulfil the Commandments

ments of God, Rom. 7. 10. &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the differences of meats and days, is superstitious, Rom. 14. 3, 5, 6, 17. 23.

20. That the imputed righteousness of Christ, is that only that makes us just before God, Rom. 4. 9, 17, 23.

21. That Christs flesh was made of the Seed of David, by Incarnation. not of a Water Cake by Transubstantiation, Rom. 1. 3.

22. That all true Christians are Saints, and not those whom the Pope doth only canonize, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That Ipse, Christ the God of Peace, and not Ipsa, the Woman should bruise the Serpents head, Rom. 16. 20.

24. That every soul must of conscience be subject, and pay tribute to the Higher Powers, that is, the Magistrates which bear the sword, Rom. 13. 1, 2, &c. and therefore the Pope and Prelates must be subject to their Emperours, Kings and Magistrates, unless they will bring damnation upon their souls as Traytors that resist God and his Ordinance, Rom. 13. 2.

25. That Paul (not Peter) was ordained by the grace of God, to be the chief Apostle of the Gentiles; and consequently of Rome, the chief City of the Gentiles, Rom. 15. 15, 16, 19, 20. &c. Rom. 11. 14. Rom. 16. 4.

26. That the Church of Rome may erre & fall away from the true Faith, as well as

a Seems by Ro. 15. 20, 29. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his helpers, v. 3. 9. kinsmen, v. 7. 14. fellow-prisoners, v. 7. the first fruits of Achaia, where he had preached, v. 7. all familiar to him, and to Tertius, who writ the Epistle, v. 22. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming towards Rome. Act 28. 25.

the Church of Jerusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points, clean contrary to that which the Apostles taught the Primitive Romans, let God and this Epistle judge betwixt them and us, whether of us both stands in the true ancient Catholick Faith which the Apostle taught the old Romans? and whether we have not done well to depart from them, so far as they have departed from the Apostles Doctrine? And whether it be not better to return to St. Pauls truth, than still to continue in Romes error? And if this be true, then let Jesuits and Seminary Priests take heed and fear, lest it be not faith, but faction; not truth, but treason; not Religion, but Rebellion, beginning at Tibur, and ending at Tyburn, which is the cause of their death. And being sent from a troublesome Apostolical See, rather than from a peaceable Apostolical Seat, because they cannot be suffered to perswade Subjects to break their Oaths, and to withdraw their Allegiance from their Sovereign to raise Rebellion, to move Invasion, to stab and poison Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered; and (their souls saved, if they belong to God) I wish such honour to all his Saints that send them. And I have just cause to fear, that the Miracles of Lipsius two Ladies

Ladies, *Blunstone's* Boy, *Garnet's* Straw, and the maids fiery Apron, will not suffice to clear that these men are not *Murderers* of themselves rather than *Martyrs* of *Christ*

And with what *Conscience* can any *Papist* count *Garnet* a *Martyr*, when his own conscience forced him to confess, that it was for *Treason*, and not for *Religion* that he died? But if the Priests of such a *Gunpowder Gospel* be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are *Scythians*? and who are *Canibals*, if they be *Catholics*?

But leaving these, if they will be filthy, to their filthiness still, let us (to whose fidelity the Lord hath committed his true faith, as a precious *depositum*.) pray unto God, that we may lead a holy life, answerable to our holy faith, in piety to *Christ* and obedience to our King, that if our Saviour shall ever count us worthy that honour to suffer *Martyrdom* for his *Gospel's* sake, be it by open burning at the stake as in *Q. Mary's* days; or by secret murdering, as in the *Inquisition house*; or by outrageous massacring, as in the *Parisians Mattens*; in being blown up with *Gunpowder*, as was intended in the *Parliament house*, we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the evangelical truth which we have professed in our lives: That in the days of our lives we may be blessed by his Word, in the day of death be blessed in the Lord,

Uc *Alexandri* causa illi qui illam scire cupiunt pateat iudicatus est *Ephesi* ab *Emilio Frontino* Proconsule non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset praevaricator (& proditor) *Euseb. Hist. Eccles. Lib. 5. Cap. 18.*

1 *Tim.* 6. 20.
Prov. 24. 21.
 1 *Per.* 2. 17.
Acts 5. 41.

Luke 11. 28.
Apoc. 14. 13.
Mat. 25. 34.
Apo. 22. 20.

and in the day of judgment be the blessed of his Father : Even so grant Lord Jesus, Amen.

A Divine Colloquie between the Soul and her Saviour, concerning the effectual merits of his dolorous passion.

Lord wherefore didst thou wash thy Disciples feet ? Christ. To teach thee how thou shouldest prepare thy self to come to my Supper.

Joh. 13. 14. S. Lord, why shouldest thou wash them thy self ? Ch. To teach thee humility, if thou wilt be my Disciple.

Luk. 22. 19. S. Lord, wherefore diddest thou before thy death institute thy last supper ? Ch. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

Joh. 18. 2. S. Lord, wherefore wouldst thou go to such a place where Judas knew to find thee ? Ch. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit sin.

Joh. 8. 1. S. Lord, wherefore wouldst thou begin thy
Gen. 3. 3. passion in a Garden ? C. Because that in a Garden thy sin took first beginning.

Mat. 26. 40. S. Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to
Esay 63. 5. fall into thy agony ? C. To shew that I alone wrought the work of thy Redemption.

Mat. 26. 4. S. Lord, why were there so many plots and
Psal. 9. 2. 3. snares laid for thee ? C. That I might make thee to escape all the snares of thy Ghastly hunter.
S. Lord,

S Lord, why wouldst thou suffer Judas (betraying thee) to kiss thee? C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world.

Mat. 26. 49
Gen. 3. 4, 5

S Lord, why wouldst thou be sold for thirty pieces of silver? C. That I might free thee from perpetual bondage.

Mat. 27. 3

S. Lord, why didst thou pray with such strong crying and tears? C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

Mark 26.
39.
Heb. 5. 7.

S. Lord, why wast thou so afraid and cast into such an Agony? C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

Luke 22.
44.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee? C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

Mat. 26.
39, 42, 44
Gal. 3. 13.

S. Lord, wherefore didst thou after thy wish submit thy will to the will of thy father? C. To teach thee what thou shouldest do in all thy afflictions, and how willingly thou shouldest yield to bear with patience that Cross which thou seest to come from the just hand of thy heavenly Father.

Luke. 22. 4

S. Lord, wherefore didst thou sweat such drops of water and blood? C. That I might cleanse thee from thy stains & bloody spots

S. Lord why wouldst thou be taken, when thou mightest have escaped thine enemies?

Luke 22.
4, 5.

C. That

Mat 7.27. C. That thy spiritual enemies should
 Met.22.13 not take thee, and cast thee into the prison
 Mat.26.36 of utter darkness.

S. Lord, *wherefore wouldst thou be forsaken of all thy Disciples?* C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. Lord, *wherefore wouldst thou stand to be apprehended alone?* C. To shew thee, that my love of thy salvation was more than the love of my Disciples.

John 18.8.
 Mark 14.
 51, 52. S. Lord, *wherefore was the young man caught by the souldiers, and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands, all my Disciples, who otherwise had been worse handled by them, than was that young man.

S. Lord, *wherefore wouldst thou be bound?*
 Mat.25.2. C. That I might loose the cords of thine iniquities.

S. Lord, *why wast thou denyed of Peter?*
 Luke 25.

57. C. That I might confess thee before my
 Luke 22. Father, and thou mightest learn that there
 50. is no trust in man, and that salvation proceeds of my meer mercy.

S. Lord, *wherefore wouldst thou bring Peter to repentance by the crowing of a cock?*
 Luk.22.61

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. Lord, *wherefore didst thou at the Cock crowing turn and look upon Peter?*

C. Be-

C. Because thou mightest know, that without the help of my grace no means can turn a sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou be Crowned with thorns? C. That by wearing thorns, the first fruits of the curse, it might appear that it is I which take away the sins and curse of the world, and crown thee with the crown of life and glory.

S. Lord, why was a reed put into thy hand?

C. That it might appear that I came not to break the bruised Reed.

S. Lord, wherefore wast thou mocked of the Jews? C. That thou mightest insult over devils, who otherwise would have mocked thee, as the Philistines did Samson.

S. Lord, wherefore wouldst thou have thy blessed face defiled with Spittle? C. That I might cleanse thy face from the shame of sin.

S. Wherefore Lord, were thine eyes hood-winked with a vail? C. That thy spiritual blindness being removed, thou mightest behold the face of my Father in Heaven.

S. Lord, wherefore did they buffet thee with fists, and beat thee with slaves? C. That thou mightest be freed from the stroaks and tearings of infernal fiends.

S. Lord, wherefore wouldst thou be reviled?

C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy face disfigured with

John 19.5

Isa. 1. 8.
Mat. 27.2.

1 Pet. 2.
Apoc. 10.

Mat. 27.19
Mat. 12.
20.

Mat. 27.29

Jud. 15.16
Mat. 26.7.

Mat. 14.65

Mat. 27.20
Mat. 27.39

Mat. 27.30

Joh. 19.3.
Isa. 53.2.

Mat. 26. 67. *with blows & blood? C. That thy face might shine glorious as the Angels in Heaven.*

Mat 15. 19. *S Lord, wherefore wouldst thou be so cruel-*

Joh. 19. 1. *ly scourged? C. That thou mightest be freed from the sting of conscience, and wipe off everlasting torments.*

S Lord, wherefore wouldst thou be arraigned at Pilates bar? C. That thou mightest at the last be acquitted before my judgment seat.

Mat. 14. 50.

S Lord, wherefore wouldst thou be falsely accused? C. That thou shouldst not be justly condemned.

Luke. 23. 2

S Lord, wherefore wast thou turned over to be condemned by a strange Judge? C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

Joh. 19. 11

S. Wherefore, O Christ, didst thou acknow-

Titus 3. 1.

ledge that Pilat had power over thee from a-

Rom 1. 31

bove? C. That Antichrist under pretence

1 Pet. 2.

of being my Vicar, should not exalt him

13. 14.

self above all principalities and powers.

Luk. 23. 1,

S. Lord, why wouldst thou suffer thy passion

2.

under Pontius Pilat, being a Roman president

John 19.

to Caesar of Rome? C. To shew that the

2, &c.

Cæsarian and Pontifician policy of Rome

Note well

should chiefly persecute my Church, and

Apoc. 1. 8.

crucifie me in my members.

Apoc. 7.

S But why Lord wouldst thou be condemned?

24.

C. That the Law being condemned in me

oh. 19. 16

thou mightest not be condemned by it.

Luk 23. 24

S. But why wast thou condemned, seeing no-

om. 8. 3.

thing could be proved against thee? C. That

lat 27. 24

thou mightest know, that it was not for

oh. 15. 6.

my fault, but for thine, that I suffered.

S. Lord

S. Lord, wherefore wast thou led to suffer out of the City? C. That I might bring thee to the rest in the Heavenly City. Mat. 27. 23.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the field, to carry thy Cross? C. To shew the weakness whereunto the burden of thy sin brought me: and what must be every Christians case, which goeth out of the field of this world toward the Heavenly Jerusalem. Heb. 13. 12. Luke 23. 26.

S. Lord why wast thou unstript of thy garments? C. That thou mightest see how I forsook all to redeem thee. Mat. 27. 32. John 19. 18.

S. Lord, wherefore wouldst thou be lifted upon a Cross? C. That I might lift thee up with me to Heaven. Luke 23.

S. Lord, wherefore didst thou hang upon a cursed tree? C. That I might satisfie for thy sin committed in eating the forbidden fruit of a tree. Luke 23. 33. Gal. 2. 7.

S. Lord wherefore wouldst thou hang between two thieves? C. That thou my dear soul, mightest have place in the midst of Heavenly Angels. Luke 23. 33.

S. Lord, wherefore were thy hands and feet nailed to the Cross? C. To enlarge thy hands to do the works of righteousness: and to set thy feet at liberty to walk in the ways of peace. Psalm. 22. 16. John 10. 25.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skuls? C. To assure thee, that my death is life unto the dead. Mat. 27. 33.

S. Lord, why did not the Souldiers divide thy seamless coat? C. To shew that my Church is one without rent of schism. Joh. 19. 4. S

Mat. 27. 34. S. Lord, wherefore didst thou tast Vinegar and Gall? C. That thou mightest eat the bread of Angels, and drink the water of life.

John. 19. 20. S. Lord, why saidst thou upon the Cross, it is finished? C. That thou mightest know that by my death the Law was finished, and thy redemption effected.

1 Cor. 3. 13. S. Lord, why didst thou cry out on the cross, My God, my God, why hast thou forsaken me? John 19. 34. C. Lest thou being forsaken of God shouldst have been driven to cry in the pains of Hell, Wo and alas for evermore.

2 Pet. 2. 4. S. Lord, wherefore was there such a general darkness when thou didst suffer and cry out on Jud. ver. 6. the cross? C. That thou mightest see an Image of those hellish pains which I suffered to deliver thee from the endless pains of Hell, and everlasting chains of darkness.

John. 19. 23. S. Lord, why wouldst thou have thine arms nailed abroad? C. That I might embrace thee more lovingly, my sweet soul.

Luke 23. 45. S. Lord, why did the Thief, that never wrought good before, obtain Paradise upon so short repentance? Luk 23. 9. C. That thou maiest see the power of my death to forgive them that repent, that no sinner needs despair.

Rom. 9. 18. S. Lord why did not the other thief which hanged as near thee obtain the like mercy?

C. Because I leave whom I will to harden themselves in their lewdness to destruction, that all should fear and none presume.

Mat. 26. 50. S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost?

John 10. 18. C. That it might appear that no man took my life from me, but that I laid it down my self. S. Lord.

S. Lord wherefore didst thou commend thy soul into thy Fathers hands? C. To teach thee what thou shouldst do, being to depart this life.

Luke 23. 6.

John 13. 1.

S. Lord, wherefore did the vail of the Temple rend in twain at thy death? C. To shew that the Levitical Law should be no longer a partition wall between Jews and Gentiles, and that the way to Heaven is open to all Believers.

Mat. 25. 51.

Ephes. 2. 14
Heb. 10. 19, 20.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death? C. For horreur to hear their Lord dying: and to upbraid the cruel hardness of sinners.

Mat. 27. 51.

Exod. 1. 56.

Mar. 14. 21.

Zach. 12. 20.

John 20. 34.

John 19. 3.

There is about mans heart a skin called Pericardium, containing water, which cools and moistens the heart lest it should be scorched with continual motion. This skin once pierced, man cannot live. Colum. Anatom. 7. Horst. de nat. human. 1. 1. exerc. 8. q. 3. a 1 Joh. 5.

S. Lord, wherefore did not the Souldiers break thy legs, as they did the thieves who hanged at thy right hand, and left C. That thou maist know, that they had no power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a spear? C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water? C. To assure thee, that I was slain indeed, seeing my heart blood gushed out, and the water which compassed my heart flowed forth after it: which once spilt, man must needs die.

S. Lord, wherefore ran the blood first by ^a it self, and the water afterwards by it self, out of the blessed wound? C. To assure thee of two things. 1. That by my blood-shedding Justification and Sanctification were effected

And to save thee. Secondly that my Spirit by the conscionable use of the *Water* in *Baptism*, and blood in the *Eucharist*, will effect in thee *Righteousness* and *holiness*, by which thou shalt glorifie me.

Mat. 27.5. S. Lord, *wherefore did the grave open at thy death?* C. To signifie that death by my death had now received his *deaths wound*, and was overcome.

Mat. 27.10 S. Lord, *wherefore wouldst thou be buried?* C. That thy sins might never rise up to judgment against thee.

Mat. 27.56 S. Lord, *wherefore wouldst thou be buried by two such honourable Senators, as Nicodemus and Joseph of Arimathea?* C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

John 19.4 S. Lord, *wherefore wast thou buried in a new sepulchre, wherein was never man laid before?*

Mat. 27.60 C. That it might appear that I, and not another rose, and that by mine own power, not by anothers virtue, like him who revived at the touching of *Elisba's* bones.

2 Kin. 13. S. Lord, *wherefore didst thou raise up thy body again?* C. That thou may'st be assured

Mat. 28.6. red that thy sins are discharged, and that thou art justified.

Rom. 4.35. S. Lord, *wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?*

Mat. 27. 52 53. C. To give an assurance that all the Saints shall arise by the vantage of my Resurrection at the last day.

Act. 17. S. Lord, *what shall I render unto thee for all these benefits?* C. Love thy Creator,

31. Gal 6.17. and become a new Creature.

The souls Soliloquie, ravished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Saviour, and blessed Redeemer, that thou wast thus *betray'd of Judas, sold of the Jews, apprehended as a malefactor, and led bound as a Lamb to the slaughter?* What evil hadst thou committed, that thou shouldst be thus openly *arraigned, accused falsely, and unjustly condemned before Annas & Caiphas, the Jewish Priests, at the judgment seat of Pilat the Roman President?* What was thy offence? or to whom didst thou ever *wrong?* that thou shouldst be thus pitifully *scourged with whips, crown'd with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves?* O Lord, what didst thou deserve to have thy blessed face *spat upon, and covered as it were with shame?* to have thy Garments *parted, thy hands and feet nailed to the Cross?* To be *lifted up upon the cursed tree, to be crucified among thieves, and made to taste Gall and Vinegar:* and in thy deadly extremity to endure such a sea of Gods *wrath* that made thee cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart *pierced with a cruel spear, and thy precious blood to be spilt before thy blessed mothers eyes?* Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much *amazed* but to think upon it? I enquire for thine offence, but I can find none in thee; no not so much as *guile to have*

have been found in thy mouth. Thy enemies are challenged, and none of them dare rebuke thee of sin; thy accusers (that are suborned) agree not in their witness, the Judge that condemns thee, openly cleareth thy innocency, his wife sends him word she was warned in a dream that thou wast a just man, and therefore should take heed of doing injustice unto thee. The Centurion that executed thee, confessed thee of a truth to be both a just man, and the very Son of God. The thief that hangeth with thee justifieth thee, that thou hast done nothing amiss. What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows. my sins wrought thy shame, my iniquities are the occasion of thy injuries. I have committed the fault, and thou art plagued for the offence; I am guilty, and thou art arraigned; I committed the sin, and thou sufferedst the death; I have done the crime, & thou hangest on the cross. Oh the deepness of Gods love! Oh the wondrous disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! the wicked transgresseth, & the just is punished, the guilty is let escape, and the innocent is arraigned, the malefactor is acquitted, and the harmless condemned: what the evil man deserveth, the good man suffereth: the servant doth the fault, the master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently express thy love, or commend thy pity? or extol thy praise: I was proud,

proud, & thou art humbled; I was disobedient, & thou becamest obedient; I did eat the forbidden fruit, & thou didst hang on the cursed tree, I plaid the glutton, and thou didst fast; evil concupiscence drew me to eat the pleasant apple, & perfect charity led thee to drink of the bitter cup: I assayed the sweetness of the fruit, & thou didst taste the bitterness of the gall. Foolish Eve smiled when I laughed: but blessed Mary wept when thy heart bled & died. O my God, here I see thy goodness & my badness, thy justice, & my injustice; the impiety of my flesh, and the piety of thy nature. And now, O blessed Lord thou hast endured all this for my sake; *What shall I render unto thee for all the benefits bestowed upon me a sinful soul? Indeed Lord I acknowledge, that I owe thee already for my creation more then I am able to pay: for I am in that respect bound, with all my powers and affections to love and adore thee. If I owed my self unto thee for giving me my self in my creation; what shall I now render to thee for giving thy self for me to so cruel a death, to procure my redemption? great was the benefit that thou wouldst create me of nothing: but what tongue can express the greatness of this grace, that thou didst redeem me with so dear a price when I was worse then nothing? Surely, O Lord, If I cannot pay the thanks I owe thee (and who can pay thee, who bestowed thy graces without respect of merit or regard of measure?) it is the abundance of thy blessings that makes me such a bankrupt, that I am*
so

far *unable* to pay the *principal*, that I cannot *possibly* pay so much as the *interest* of thy love.

But O my Lord, thou knowest, that since the loss of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my *might* and mind, as I should. Therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, and a lump of the lost and condemned world: so now I pray thee shed abroad thy love by thy spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved; yet I may endeavour to repay thee in such manner as thou vouchsafest to accept in *mercy*: that I may in truth of heart love my neighbour for *thy sake*, and love thee above all, for *thine own sake*. Let nothing be *pleasant* to me, but that which is *pleasing* to thee. And sweet Saviour, suffer me not to be lost or cast away, whom *thou* hast bought so dearly with thine own most precious blood. O Lord let me never forget thine infinite love, and this unspeakable benefit of my Redemption: without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assurance of thy holy Spirit; suffer me, O heavenly Father, who art the father of Spirits, in the meditation of thy Son, to speak a few words in the *ears* of my Lord. If thou O God despisest me for my iniquities, as I have deserved; yet be merciful to me for the merits of thy Son, who suffered

suffered so much for me. What if thou seest nothing in me but *misery*, which might move *anger* and *passion*? yet behold the *merits* of thy son, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of incarnation, and remit the *misery* of transgression. And as oft as the *wounds* of thy Son appear in thy sight, oh, let the *woe* of my sins be hid from thy presence, as oft as the *redness* of his *blood* glisters in thy eys, O let the *guiltiness* of my sins be blotted out of thy *Book*. The wantonness of my flesh provoked thee to *wrath*, O let the *chastity* of his flesh persuade thee to *mercy*: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favor. My *disobedience* deserved a great revenge, but his *obedience* merits a greater weight of mercy: for what can man deserve to suffer, which *God made man* cannot merit to have forgiven? When I consider the greatness of thy passion, then do I see the trueness of that saying, that *Christ came into the world to save the chiefest sinners*. Darest thou, O Cain, say, that thy sins are greater than may be forgiven? Thou liest like a Murderer; the mercies of one *Christ* are able to forgive a world of *Cains*, if they'l believe and repent. The sins of all sinners are *finite*, the mercies of God are *infinite*. Therefore O Father, for the death & passion sake, which thy Son *Jesus Christ* hath suffered for me, and I have now remembered to thee, pardon and forgive thou unto me all my sins, and deliver me from the

the curse and vengeance which they have justly deserved; and through his merits, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly knock for: neither shall mine importunity cease to call and knock with the man that would borrow the *loaves*, until thou arise, and open unto me thy *gates of grace*. And if thou wilt not bestow on me the *loaves*, yet, O Lord, deny me not the *crums* of thy *mercy*, and those shall suffice thy hungry handmaid.

And seeing thou requirest nothing for thy benefits, but that I love thee in the truth of my inward heart (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: create in me, O Christ, a new heart; and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lust) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words, and new works, to the glory of thy Name, and the winning other sinful souls unto thy Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of hell, and tyranny of the devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy kingdom. Receive me into that most joyful Paradise, which thou didst promise unto the penitent thief, which at his last gasp upon the Cross, so devoutly begged thy mercy and admission into thy Kingdom. Grant this, O Christ, for thy own name sake, to whom (as is most due) I ascribe all glory and honour, praise, and dominion, both now and for ever. Amen.

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